

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

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NEW SERIES
VOLUME XLI. No. 13



MRS. MARGARET O'BANNON
President Clarksdale W.M.U.



FIRST BAPTIST CHURCH, CLARKSDALE



DR. N. D. TIMMERMAN, Pastor
First Baptist Church, Clarksdale

BEGINNING OF THE CENTURY THE DATE OF BIRTH OF CLARKSDALE CHURCH N. D. Timmerman

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There was a City of Clarksdale long before there was an established Baptist Church. In the year 1900 a few people, less than forty members, banded together and built a one room church on the spot where the Woman's Club now stands. Of course there had been some meetings held in the homes of some of the Baptists prior to that time. It truly might say that the Baptist Church was born in the home of Dr. John Gage with a membership of 7 members. But by the time the one room edifice was established there were about four times that number. The Rev. A. L. O'Bryant was the first pastor.

From 1900 to 1916 there was not much progress in the life of the Baptist cause. The membership was small, and all the opposition and hardships that deter a spiritual setting, like the Baptist cause, sprang forth. But during that period there were some able men in the pulpit and they gave encouragement that stood in stolid stead—E. D. Solomon, Boyce Barnett, Ed Kincaid, were men of strong caliber.

The coming of Dr. Martin Ball in 1914 to the pastorate marked a distinct epoch. He was a leader of great ability and experience. Under his capable leadership visions of growth were envisaged and during the years of 1914-1920 he gave resolute purpose to the work. The church was destroyed by fire in 1916. The membership had grown to over 175 members by this time. The present property was purchased and movements went forward to build a splendid plant. It was finished after months of struggle and a large part of the \$80,000.00 paid in by 1923.

The Rev. Macon C. Vick was the next pastor after the leaving of Martin Ball in 1920. It was a time of financial strength and noticeable strides were made in the payment of the huge debt. With the advent of Dr. Bostick to the pastorate there came a wave of evangelistic effort and the membership increased greatly. By 1930 there were 700 members of the church. Also more

equipment was added during the time of the pastorate of Dr. Bostick.

The Rev. V. E. Boston was the pastor from 1931 to 1936. It was a period of substantial growth and organizational efficiency. More Sunday school classes were added and a strong nucleus for a growing Training Union was set up. The wisdom and permanency of this wise planning is most effectual in the life of the church today. The membership had reached nearly a thousand members by the year 1937. N. D. Timmerman succeeded Boston in the pastorate.

The work for the last three years has been characterized by expansion and evangelism. During the last three years nearly 500 people have been added to the membership. The total membership is now around 1100 members. During the past month the entire indebtedness of the church has been subscribed and a large part paid. It is now the vision and hope of the membership to begin the erection of an adequate educational plant and the redecoration and enlargement of the present auditorium.

The church has now the following designated men as deacons: W. V. Jenkins, chairman; W. C. McCaughn, W. W. Venable, C. B. Thomas, C. S. Longino, Y. E. Howell, P. F. Williams, F. H. Cannon, Dr. J. F. Kilpatrick, W. H. Beck, H. W. Henderson, J. E. Merritt, J. T. Jenkins, W. D. Smith, and W. E. Gardner. R. C. Bright, one of the oldest deacons, died recently and his place has not yet been filled.

The spirit of this membership is fine, and a progressive, cooperative, expansive and Christ-like program is the hope of this body.

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W. M. U. CONVENTION HOTEL RATES

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In addition to the rates quoted in the advertisement of the Alcazar Hotel which appears on another page, Mr. N. D. West, the proprietor, states that there are several large rooms with two beds. The rates for these rooms will be \$1.00 per person without bath and \$1.50 with bath.

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The new auditorium of Central Church, New Orleans, seats 872 people and costs \$50,000.

DR. N. D. TIMMERMAN
Pastor and Leader, Publicity Chairman
Lions Club

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(Copied from a newspaper account given on another occasion)

There came to the Clarksdale Baptist Church about three years ago the present pastor, Dr. N. D. Timmerman. During these three years we have observed with great thankfulness and appreciation a new spirit in our church ranks. We are grateful to the Lord for all He has done for us and for sending the man to be our pastor.

Dr. Timmerman is a native of South Carolina, and received his college training at Furman University, Greenville, S. C. He went into the U. S. Army at 16 years of age and served for 22 months. He finished his Seminary Training at the Southwestern Seminary, Ft. Worth, Texas, securing the coveted Th.D. degree. He also received the M.A. from Texas Christian University.

He has held pastorates in Georgia, South Carolina and Texas, coming to Clarksdale from Cameron, Texas. He has declined three calls from other fields since being in Clarksdale.

He is the president of the Lions Club of the city and chaplain of the American Legion Post. His friendly attitude to all people has endeared him to the citizens of Clarksdale. He has led his church forward in progressive growth during the past months. He is ably assisted by his talented wife, who has also shown ability in religious work and is a fine spirited character.

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The dramatics class of the School of Religious Education of Southwestern Baptist Seminary presented the Biblical drama, Esther, Friday night, March 17. The play is by Dougherty and was given by permission of Longmans, Green and Company. The leading characters of the play, which follows very closely the Biblical story, are: Queen Esther, Mrs. Ira Peak; King Ahasuerus, Rev. Frank Dutton; Haman, Mr. Gale Dunn; and Mordecai, Mr. Wayne Murphy. Honor guests at the production were the young women attending the Y. W. A. House Party for the W. M. U. of the state of Texas.

EDITORIALS

BAPTISTS AND OTHER PROTESTANTS

Some Baptists would leave out the word "other", saying only "Baptists and Protestants." This because they insist that Baptists are not Protestants. We make no objection to this, but rather believe that one's point of view determines his form of speech. Some one has well said that Baptists are not Protestants historically, but are Protestants theologically and doctrinally. That is to say they are not Protestants in the sense that they came out of the Catholic church in protest against its teachings and practices, for they were never in the Catholic church as most other Protestant bodies were. But Baptists do protest against the corrupt teaching of the Catholic church and against its unscriptural and tyrannical form of church polity. Let that stand.

Now what is the point of variance between Baptists and others who are called Protestants? Where do we separate? What distinguishes Baptists from their friends and brethren who hold to the commonly accepted tenets of other non-Catholic bodies? Perhaps no one person can state this distinction in a way which would be accepted by all, but we venture to state it for the serious consideration of all who may be interested. When such persons have read this statement, they are at liberty to formulate one which seems more satisfactory.

Luther stated the Protestant position in the words of scripture when on his ascent of the *sancta scala*, he repudiated the whole Roman Catholic theory of salvation by works and rising from his knees to his feet he said "The just shall live by faith." This was the spark which kindled the whole reformation conflagration. Thus far all who are called Protestants are united. In varying degrees of consistency and inconsistency they still proclaim this as their faith.

Our contention is that Baptists are the only people who accept this teaching fully and are true to it consistently. This statement may excite surprise in some quarters and even derision in some. But we believe it can be shown to be absolutely true. We mean to say that with Baptists, as with no others, our dealings with God, our contact with Him, our receiving salvation from him, and our drawing upon Him for life, for sustenance, for righteousness, for redemption and for all the benefits of the gospel are through faith in His word and that alone. That faith is the life line and the only life line that connects us with God; that salvation and the things that accompany salvation are secured to every one who personally trusts the word of God, and only to these, and who trusts to nothing else but the word of God. That this faith is actual, real, individual, personal; that it is not a matter of inheritance; that it is not a proxy faith; and that the faith is based on the promise of God, the word of God, and not supported by any act of obedience on the part of man.

Now we insist that while many people in other churches would lay claim to this same belief, that in fact it is the possession of Baptists alone. Baptists are made by the Book. They believe in the Book. They accept it as the only and all sufficient rule of faith and practice. They believe that neither church, nor priest, nor parent, nor any human agency, can come between the individual soul and his approach to God in his word. Every man must find for himself the will of God as expressed in the Book, must accept it, believe it and trust in it for salvation and guidance. When he finds in the word the Lord Jesus revealed, and personally commits his soul and life to Him, he is saved, and will be guided in his life of obedience and service.

Why do we say that this life by faith alone in the word of God is the peculiar tenet of Baptists? For answer we point to one practice common among Christians of the Protestant faith. That is the practice of infant baptism. This one thing is a negation of the essential Protestant position, the scripture teaching, that the just shall live by faith. It's origin and the whole his-

tory of its observance is a denial of the Bible teaching that salvation comes by faith in Christ. No man can claim that there is a single example of infant baptism in the New Testament. Its beginning was when men lost faith in the New Testament teaching of salvation by grace through faith, and sought to secure it by the practice of infant baptism. Catholics and all sacramentalists have no hesitancy in saying that the child is born of God when he is baptized. The Prayer Book and the Discipline of Protestants proclaim the same thing, in direct contradiction of the scripture teaching that "Whosoever believeth on Him shall not perish, but have everlasting life."

The practice of infant baptism is the point of departure from evangelical faith, the faith of the Bible, the faith of Baptists. It is the sign board at the forks of the road. It is a substitute for personal faith in the blood of Christ. Paul says: "For with the heart man believeth unto righteousness . . . For the scripture said, Whosoever believeth on Him shall not be put to shame. For whosoever calleth upon the name of the Lord shall be saved." How then shall they call on Him in whom they have not believed. . . . So then faith cometh by hearing, and hearing by the word of God.

Does some one say, "What about the Disciples? or about the Seventh Day Adventists? They do not practice infant baptism." No, but the Disciples put the same emphasis on baptism, and believe that sins are not forgiven unless and until one is baptized. It is just as impossible to save a grown person by baptism as it is to save an infant. And anybody who substitutes baptism for faith in Christ as a means of salvation, or puts baptism on the same plane with faith as a means of salvation is preaching a doctrine which is unknown to the New Testament, and contradicts all that is taught in it about being saved through faith.

And as for the Seventh Day Adventists, they teach that the observance of the first day of the week as the Lord's day is the mark of the beast and only those who strictly observe the seventh day can be saved. And anybody who makes salvation dependent on man's obedience is preaching a different gospel, which is not the Gospel of Christ.

"This is the work of God that ye believe on Him whom He hath sent." "And whatsoever is not of faith is sin."

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The Sunday School Builder has in the April number many things of interest. Our Mississippi people will read with pleasure a short article by Mary McCool of First Church, Jackson, and a longer one by Prof. Chester Swor of Mississippi College.

One of the most distressing things about the mission work of Baptists we have ever read is an editorial in a recent issue of the Watchman-Examiner entitled "The Tragedy of Northern Baptist Foreign Missions." In this we are told that in ten years the gifts of Northern Baptists to foreign missions have gone down from \$1,800,000 to \$800,000. The missionary staff has been reduced more than half. For the coming year the budget has been reduced by \$60,000, which "means not only no new missionaries be sent out (except as specifics) but others must be retired or brought home." Cuts are to be made in all appropriations, and the number of secretaries at the home base be reduced more than a third. The Watchman-Examiner says, "With the steady decline in missionary giving, the Northern Baptist Convention is to all intents and purposes on the way out as a foreign missionary enterprise." This is indeed a tragic situation, and calls for serious study and earnest prayer that the causes may be discovered and the remedy applied. We are grieved with our Northern brethren at this situation which they confront. It is a matter of deep concern to us as well as to them. The same causes which operate there can operate here. We believe we could point out some causes, but we have no disposition to be critical. We do believe that these things indicate the urgent necessity of a genuine revival which will restore life to all our work.

FEED MY LAMBS

Do the children in your community go to church? Are they at the church service? Do they hear the preacher? Do they pay attention to what the preacher says? Does the preacher pay any attention to the children? Is he conscious of their presence at (or absence from) the service?

You may not pay much attention to this sort of thing; but when you get gray headed you will. But you may not live to be gray headed. And by the time you are gray headed these children will be out and gone. What are they getting out of the sermon or the church service?

The writer of this little article runs around a good deal. He has been to churches on both sides of the Atlantic Ocean. It is his observation that more children are found in the church services on this side than on the other. He has attended church services in almost every county in Mississippi, and he generally keeps his eyes and his ears open when he is at church. Particularly he looks around to see if the children are there, and what they are doing if they are there. Especially since he has some grandchildren he is concerned about what the children are getting out of the sermon, and all parts of the worship.

You have probably noticed, (or do you notice?) that the children sing. And they generally listen to the first few sentences of the sermon. If there is any thing in it for them, they keep on listening. But entirely too often they begin to look around to see what other boys and girls are there; particularly whether or not there are any in reach of them whose ribs they can punch; or to whom they can show some article of apparel or some play thing.

Whose fault is it that these children do not listen to the preacher? Answer: It is the fault of the preacher himself. It is no use blaming the parents for not making the children behave in church. It is no use scolding the children for not sitting still. And there is no sense in saying that you can't expect children to be interested in anything serious. Many of them are already Christians, and they are just as much in need of being provided for in the Sunday services as anybody else. Neither can we turn them over to the Sunday school and the B. T. U. Why not turn all the folks over to them.

Peter was not a Sunday school teacher, nor a B. T. U. director. And the Lord said to him, "Feed my lambs." Three times he asked him "lovest thou me," and when Peter said he did, Jesus asked the proof of it in three commissions: "Feed my lambs," "Tend my sheep," and "Feed my sheep." Notice he begins with the lambs. The greatest opportunity any preacher has is preaching to the children of his congregation. It is his first responsibility, and ought to be his chief joy. They will sit up at the front, if they get any sort of encouragement. They will come to church if the preacher pays any attention to them. They will listen if he tells them any thing. They will take it in. They will remember it.

Brother preacher: Look at those children down there in front of you on Sunday morning. Let them know that you know they are there. The birds will come round your door if you scatter a few crumbs for them. And the children will come if you put something down there for them. They are good listeners when there is anything to hear. They are the most inspiring people any preacher ever has before him. They are our responsibility and our joy. Please do "Feed the lambs."

BR

Southern Baptist Hospital in New Orleans has completed its eight story annex, adding 75 beds, a new X-Ray room, pharmacy space, lunch room, kitchen, etc.

Pastor A. H. Childress says that Bethesda Church in Oktibbeha County will celebrate its centennial next year. A B. T. U. was recently organized. Thirty-four were present Sunday. Miss McClure, one of the Crawford teachers is director and doing excellent work. Old and young took part. The church hopes to have the Record going to every family in the near future.

Thursday, March 30, 1939

THE BAPTIST RECORD

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PENTECOST AND TONGUES

One who signs himself or herself "A Bothered Baptist," writes to ask, if the apostles and others on the day of Pentecost, and the centurion at Caesarea and those assembled with him to hear the sermon of Peter, spoke with tongues, as a sign of their having received the Holy Spirit, why should Christians today not have the same gift of tongues? We are glad for our readers to ask serious questions, and are willing to do what we can to give any help within our ability. We can hardly do a better thing for people than to start them to asking questions. The only thing that is better is to help them to answer the questions which arise in their minds. An interrogation mark is a mighty good thing to prize open people's minds. But we must not stop until we can close with a period.

The question of "speaking with tongues" is one that deserves close study, careful thinking. It is not a thing to flaunt before people merely to excite them. Please note that when Peter and the others spoke with other tongues on the day of Pentecost, they did not speak in an "unknown tongue." They spoke so that people who heard them were "amazed and marveled," because they said, "How hear we every man in our own language wherein we were born?" So it was not an unknown tongue, but a tongue in which they could clearly understand the message of salvation in the language with which they were most familiar.

This was clearly a miracle for the purpose of bringing the gospel message to men who were assembled in Jerusalem from three continents, from Asia and Africa and Europe. It was indicative of the purpose of God to have the gospel preached to every nation, tribe and tongue on earth. It was also for the purpose of making the disciples realize that the promise of Jesus to send the Holy Spirit had been fulfilled. This seems also to be what happened at Caesarea when Peter preached to the people assembled in the house of Cornelius the centurion. God showed them that the gift of the Spirit was not to be limited to the Jews, but was for men of other races as well.

Now the only places in which speaking with tongues is mentioned are in the book of Acts and in Paul's First Epistle to the Corinthians. There are three places in Acts, namely Pentecost, Caesarea and once at Ephesus. In the first instance the speaking was certainly not in an unknown tongue. It probably was not in the second case. In the third case, Acts 19:6, there is uncertainty. "They spake with tongues," but it is not said whether they were unknown tongues.

But in First Corinthians there is no question that speaking with tongues meant that they spoke in tongues which were not understood by the people to whom they were addressed. It was an unknown tongue. It was unknown even to the person who spoke, and it was unknown to all the rest, except to some one to whom the Lord revealed its meaning.

There are some things in connection with this speaking in an unknown tongue which the people who profess to speak with tongues overlook or ignore and contradict. In the first place not all of them spoke with tongues. It was one manifestation of the presence of the Spirit, but only one, and there were many who did not speak with tongues, but had other spiritual gifts.

Paul discusses this matter at length in the twelfth chapter of First Corinthians, where he speaks of spiritual gifts, or manifestations of the Spirit. He says "There are diversities of gifts." To one is given one manifestation and to another a different manifestation. And no man can say that another who has not the same sort of gift as he has is not a Christian, or "not of the body." Paul asks, "Are all apostles?" and of course the answer is no. Again he asks, "Do all speak with tongues? And of course the answer again is no. There were many different gifts. The gift of speaking in an unknown tongue was only one of them, and was not given to all of them. But the modern "Pentecostal" people insist that if you do not speak with tongues you

do not have the Spirit of God. Paul does not agree with them.

It is evident that many in Corinth, like some of the "Pentecostal" people today put undue emphasis on speaking with tongues. Paul says that there are better things than speaking with tongues. Paul said he spoke with tongues. But he says, "In the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue," I Cor. 14:20. He tells them unless there is somebody who can interpret what they say they had better keep silent. And he says that the speaking with tongues is a kind of last resort. It is intended to indicate that God is giving the hearer over to the judgment of hardness and impenitence. Because they will not heed the message of God when it is spoken to them in understandable language, he will tell it to them in a language which they cannot understand. See Isaiah 6:9-10, often quoted in the New Testament.

If there are people who can speak with tongues today let them go on and speak. But let them read what Paul says about it in First Corinthians chapters twelve, thirteen and fourteen. And above all let them remember that this is not the only evidence of the presence of the Spirit, but that there are "diverse gifts." One has one gift from God; another has another.

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Last year New Orleans Baptist churches had 125 members of the 100,000 Club; this year 185,000.

Rev. W. L. Day of Collins has accepted the call to Pascagoula church and will begin his ministry there April 1. He leaves the church at Collins in the best condition we have ever known it, and goes to a difficult but promising field on the coast. May the Lord continue to use him as he has heretofore.

First Church, Brookhaven, is having fine attendance at all of the services. The Sunday school has gone to nearly 700, and the prayer meeting attendance is most encouraging. The B. T. U. had a study course the week beginning March 13. The revival meeting began Sunday. Pastor S. H. Jones is greatly heartened by the cooperation he is receiving.

You have heard of the zealous Christian woman whose special mission was giving out religious tracts to all whom she could reach. Once in her zeal she gave a tract against dancing to a one legged man. That's about like the pacifists who are constantly preaching against war in America. Their object is good and their message is fine, but they ought to go over on the other side of the world to do their work. Law is intended for the lawless.

Whenever any one quotes the scripture "None of us liveth unto himself" and interprets it as meaning that our conduct affects other people, he is guilty of a plain and gross misapplication of the scripture. Five times in three verses Paul says that our conduct must be "unto the Lord," Romans 14:6-8. And when in this connection he says "None of us liveth unto himself," it is followed by "we live unto the Lord." The man who makes it mean anything else is as guilty of misinterpreting the scripture as the one of whom Dr. Broadus tells who read the passage, "Let him that is on the housetop not come down," and took as the text for his sermon, "Top-not, come down."

Our Brotherhood, together with members from other Brotherhoods of Jones County, drove down to Hattiesburg last evening where we had a program for the benefit of the Southeast Mississippi Evangelistic Conference which is in progress yesterday and today at Emmanuel Baptist Church. Of course the keynote of our program was Evangelism. Brother Harry Smallwood was in charge of the program, with Judge W. J. Pack, Chas. T. Walters, E. D. Hurst, Horrace Hedrick, and our pastor, brother Gates, each making short talks. Had a very high hour. Our program was preceded by a thirty minute song service by the Glee Club of Woman's College, and an excellent sermon by brother Powell from Hancock County.—A. D. Peden, Laurel.

OUTLINE OF THE BOOK OF ROMANS

J. R. G. Hewlett

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Introduction:

1. The Writer—Paul (a) Birth, (b) Education, (c) Early activities in life, (d) Conversion, (e) His real life.

2. The People to Whom it was written—The church at Rome composed mainly of Gentile Christians, with a respectable minority of Hebrew Christians.

3. Time and Place—A. D. 56 to 58. (After Priscilla and Aquila returned to Rome.) Written at Corinth.

4. Theme: "The Gospel, the power of God," and in it is revealed the righteousness upon Faith.

5. There are four major divisions in the book:

- I. Salutation and Introduction, 1:1-17; (a) Salutation 1:1-7; (b) Introduction 1:8-17.

II. Doctrinal (with five divisions)—

- (1). Universal sinfulness of man prepares the way for salvation apart from works of law, chapter 1:18-3:20. (a) For the Gentiles, 1:18-32; (b) More especially for Jews, 2:1-29; (c) Proper relation of Jews to Gentiles, 3:1-20.

- (2). Doctrinal Exposition, 3:21-5:11. (a) Since the law is insufficient to render man holy before God there must be another way—Righteousness through Faith, 3:21-31. (b) To establish righteousness by faith Paul points to the Old Testament Abraham, 4:1-25. (c) This holy way has been manifested to all men, 5:1-11. (d) As death reigns through sin, grace reigns through righteousness unto eternal life through Jesus Christ our Lord, 5:12-21.

- (3). Necessity of righteousness by faith grows out of the nature of man 6:1—chapter 7:6. (a) Sin is powerful to make grace more powerful, 6:12-21. (b) Being dead to the old man we are to live in another—Christ Jesus, 6:22—chapter 7:6.

- (4). Description of conversion in man, 7:7—chapter 8:39. (a) The light of the power of the grace of Christ overcomes the darkness of sin in the soul, 7:7-24. (b) Life in grace destroys completely, the life in sin, 7:25—chapter 8:17. (c) All that was destroyed by the fall will be restored to original purity, 8:18-39.

- (5). Relation in which the Jew stands toward Christian salvation, 9:1 to 11:36.

III. Hortatory; chapter 11:1 to chapter 15:13.

- (1) Admonition to brotherly love and to obedience, 11:1 to chapter 13:14.

- (2) Have regard for those who are weak in the faith, 14:1 to 15:13.

- (3) Paul tells of himself and intended journeys, 15:14-33.

IV. The Epilogue; and good wishes to the readers, 16:1-27.

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THE GREATEST OF THESE

Edseca Adrianelli

—o—

(And now abideth love.)

And now abideth faith and hope

And love, or charity;

The most abiding things on earth

Or in eternity.

What though the faith of some hath fled

And men in darkness grope?

Remember what the Whisper said,

"And now abideth hope."

What shall we do when hope is gone

With lowering clouds above?

Then let us hear one word alone

"And now abideth love."

Pastor J. H. Avery feels that good progress is being made at Highland Church in Meridian. One evidence of this is the recent organization of a Brotherhood. Officers are: Adelbert H. Evans, president; Herman Lyde, first vice president; J. P. Lamb, second vice president; and Wm. H. Cabler, secretary-treasurer. They have begun the study of the denominational program and propose to have a larger share in it. The principal speaker at the organization was Mr. Louis Rotenberg, who spoke on the Fatherhood of God and the Brotherhood of Man. A poem by Mr. Rotenberg appears elsewhere in the Record.

Sparks and Splinters

Proclaim the gospel; reclaim the lost; acclaim Jesus as Lord of all; disclaim all fellowship with the world.

Pastor A. B. Pierce of Crystal Springs resumed on Saturday, March 11, the street evangelistic services which had been omitted during the winter season.

A man in Iowa won a car in a twenty-five word contest describing the merits of a cigar of a certain brand. He has never smoked and knew nothing about the cigar. Lying seems to be developing into a fine art.

Miss Lois Brim of Memphis is the new president of Blue Mountain B. S. U. She has a brother in the Seminary in Louisville and a younger sister, a student in Blue Mountain who has been active in Christian service.

In preparation for observing the centennial of First Church in Memphis Pastor R. J. Bateman has written a history of the church which gives many interesting facts. We judge it will be put in pamphlet form for permanent preservation.

"Let the spirit of superstition set up its throne by the table of the Lord, and the shadow of its presence will darken every soul that ventures to approach." — Alvah Hovey, President, Newton Theological Institution, 1868-1898.

Rev. J. N. Kimbrough of Mobile protests against what he calls Dr. J. L. Slaughter of Birmingham swearing people into church membership by holding up their hands and promising to do certain things. What about your church covenant?

March 5th to 12th the First Baptist Church of Ada, Oklahoma had a Young People's revival in which the preaching was done by Luther Holcomb, Jr., and I do not know when we have so enjoyed a week as we did this one. He won all of our hearts by his earnestness and sincerity and his plain gospel preaching. I commend him most heartily. He is a worthy son of noble sires. There were fifty-five additions during the week.—C. C. Morris, pastor.

The observance of Life Decision-Vocational Emphasis Week, April 9-16, on the campuses of the South will afford this year an unusual opportunity to present Southern Baptist youth the highest ideals in Christian home building. This theme: Building a Christian Home is being promoted by the Department of Student Work, Sunday School Board of the Southern Baptist Convention.

Miss Jessie Ford, secretary to Dr. Maddry of the Foreign Mission Board, Richmond, Virginia, visited the campus of Southwestern Seminary during the past week to conduct private interviews with student volunteers for foreign mission service. On Friday Dr. R. S. Jones, home secretary of the Foreign Mission Board, was present and spoke to the faculty and students in chapel. Dr. Jones announced that the Foreign Mission Board probably will send out fourteen new missionaries sometime during this year.

E. D. Estes, State Evangelist, has recently conducted two revival meetings in Itawamba county, in two country churches, with a total of 23 additions, 17 of whom were saved and joined by baptism. He brought in 30 subscriptions for the Baptist Record from the two churches. The churches were very much revived in spiritual fervor and cooperative efforts. The churches are Fairview and Antioch in Itawamba county. He is this week assisting Pastor A. A. Kitchings at Bentonia in Yazoo county.

Our pre-convention Pastor's Conference will open its first session in Oklahoma City, 9:30 a.m., Tuesday, May 16th, and will run until noon, May 17th. This is the only general meeting in which the pastors have the opportunity of fellowship and conference on their own personal problems and public responsibilities. It has, therefore, been the object of the conference to confine itself strictly to such matters. The ever widening interest in this conference has justified this policy. Would be glad to hear suggestions from the brethren—M. E. Dodd.

In Czechoslovakia our Baptist churches have been closed and the membership scattered by the disturbed condition in that country.

A banquet was held at Calvary Church, Jackson, last week in honor of the twenty-seventh anniversary of the pastorate of Dr. H. M. King. Over 300 tickets were distributed.

Shaw: Three deacons have been elected! additions come at almost every eservice; congregations continue to grow, nad several names have been added to the Every Family list.

The Mountaineer, Blue Mountain College Annual just out is dedicated to Miss Linda Berry, head of the Voice department. Tribute is paid her and also Dr. Lawrence T. Lowrey the president.

Pastor E. H. Westmoreland recently welcomed 59 new members, 28 of them by baptism into South Main St. Church, Houston, Texas, resulting from a meeting in which Perry F. Webb preached.

Of course Hitler violated his pledge when he invaded Czechoslovakia. But had not Great Britain and France violated their pledge to the same country when they abandoned it to the tender mercies of Hitler. Political pots and kettles are often of the same color.

The Vatican State has a little more than 100 acres, and a population of about 1,000! and yet there are some who believe that the U. S. A. or those who are now in control of it, are thinking of sending an ambassador to that midget country.

Governor Phillips of Oklahoma in addressing the Baptist State Sunday School Convention assured them that he was going to clean up the slot machines in the state, and protect Oklahoma from the importation of liquor, and that he is going to see that the laws against the sale of intoxicating liquor are enforced.

Rev. B. M. Jackson, state president of the Southern Baptist Seminary alumni association in Oklahoma, announces that the annual banquet held during the meeting of the Southern Baptist Convention will be held Thursday, May 18, 7:30 A. M., in the Hotel Biltmore. Speakers are Drs. Geo. W. Truett and L. R. Scarborough.

There were 295 baptisms reported by the 29 Baptist churches in the Copiah County Association last year. Only three churches reported no baptisms. There was a baptism for each 21 church members. The average for the South for 1937 was 22.46, and for Mississippi 26.24 members for each baptism.—Hazlehurst Church Messenger.

There is a disposition in some places to ridicule President Wilson's slogan of "War to end war." But to our way of thinking it has much more to commend it than the feminine cry of the pacifists who lift up a finger of appeal to the bloody murderers who in Europe and Japan are precipitating war, and saying, "Now you little boys must be good."

There were about 100 representatives of 25 out of 29 churches in Copiah Association present at the Evangelistic Conference at Hazlehurst Tuesday, March 21. All these churches have made plans for revival meetings. The program was one to stimulate interest in soul saving. Secretary McCall spoke hopefully of revival fires in many parts of the state.

The Church at Itta Bena, we learn through Deacon E. A. Rushing, has called Rev. W. R. Storie of Sardis and he has accepted to begin April 11. The pulpit committee expresses gratitude to all who were interested enough to make suggestions to them. We believe they have found the Lord's will and we hope for the pastor and church abundant blessings on their work in the days to come.

If you are going to send your pastor to the Southern Baptist Convention now is the time to begin. The pastors who are in greatest need of help are those who are serving the smaller churches on smaller salaries. They have little or no surplus when their necessary expenses have been met. And they more than others need the inspiration which comes of a great meeting such as we hope to have in Oklahoma City in May.

A. E. Prince goes from the pastorate of Pineville to West Monroe, La.

The Watchman-Examiner says that Frank Murray Dixon, the new governor of Alabama, is the son of a Baptist preacher. Also his grandfather, great grandfather and two uncles were Baptist preachers. He belongs to the clan including A. C. Dixon, Tox Dixon and Frank Dixon.

Mr. John Begg for 25 years an engineer on the East Florida Coast Railroad recently died leaving \$10,000 to the Baptist Hospital in New Orleans, \$10,000 to the Baptist Orphans Home in Florida, and \$2000 each to the State Board of Florida, the Home Mission Board, and the Foreign Mission Board.

Rayville, La.: We closed March 22, what is said by many of the oldest members of the church to be the best meeting in the history of the church, in which the writer was assisted by Pastor E. H. Westmoreland of Houston, Texas. Singing led by Mr. Stanley Armstrong of Memphis, Tenn. The visible results, 23 additions, seven by experience. The attendance was great, at some of evening services the auditorium was packed and the overflow crowd heard the message by means of a loud speaker installed for the purpose. We are all happy and thank our God for the results of this meeting.—John H. Hooks, Pastor.

A Sunday School Training Course was held at the Lambert Baptist Church February 20th through February 23rd. The average attendance was 42. The largest attendance at any one meeting was 55 and 41 took the examination. Mr. C. C. Bobo, the Associational Sunday School Superintendent of Choctaw county led in the study of the book, "Outlines of Bible History." Mr. Bobo is a devout and consecrated layman, and brought such inspiration to his classes that many said the course was more like a revival than a study course. We were indeed fortunate to have secured the services of Mr. Bobo.

BR

OUR HARDEST FIGHT

N. S. Jackson

—

In no other campaign to vote beer out were the dry forces opposed by so well organized and determined opposition as in Lee County. As usual false statements and claims were given wide circulation. Under the wise leadership of Rev. Silas B. Cooper, pastor of the Calvary Baptist Church, an intensive campaign was projected and the drys won by a majority of 177 votes.

The victory was not only the result of intensive hard work, but an answer to the prayers of faithful, loyal Christian men and women. On Sunday afternoon preceding the election on Tuesday a special prayer meeting was held in the Calvary Church, and men and women came from all sections of the country to pray together for victory. An especial plea was made to the Heavenly Father to give us a clear day on Tuesday. It had rained all day Saturday. Sunday was also rainy. Monday likewise was a rainy day, but Tuesday was clear and cool. We feel that our prayers were heard and answered.

Brother Patch, pastor at Baldwyn, rendered good service. Brother Richardson, pastor at Shannon also was intensely interested. Dr. Brooks, Plantersville pastor was sick and therefore not able to participate. Rev. Colvin rendered good service. A number of Methodist brethren were also very active in the campaign. The Anti-Saloon League forces were in the campaign from the beginning, and in no other county has there been greater cooperation with the League forces than in Lee. It was a hard battle and a great victory.

Forces of evil are rampant everywhere. Voting beer and wine out does not solve all problems, but conditions are much better in counties where beer has been voted out. Forty-five counties have voted out beer, and a number of other counties can vote it out if the Christian forces of these beer counties will launch a campaign. Unquestionably beer is a source of evil, and if we have a Heavenly Father who will hear us when we pray, does He not expect us to go forward prayerfully in effort to rid the state, county by county, of beer and its attendant evils. Your Anti-Saloon League is ready.

Thursday, March

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Thursday, March 30, 1939

CLARKSDALE, MISSISSIPPI

—o—
Clarksdale, the Golden Buckle on the Cotton Belt and the county seat of Coahoma County, Mississippi, was founded in 1869 by John Clark from whom it took its name. In the seventy years of its existence it has grown into a city slightly over 10,000 and is the leading city in the Yazoo-Mississippi Delta which has the most fertile lands in the world.

The basic crop of the entire Yazoo-Mississippi Delta is cotton and today is still the "money" crop of Clarksdale and Coahoma county, although Coahoma county has led the state in the planting of cover crops and is now to a large extent engaged in diversified farming including corn, peas, soy beans, and alfalfa.

The city of Clarksdale is located on the Yazoo & Mississippi Valley Railroad (Illinois Central) about seventy-two miles south of Memphis Tennessee and is the trading center of the Yazoo-Mississippi Delta. The transportation facilities both by rail and highway are adequate to take care of the present and future needs of the surrounding territories.

Clarksdale is proud of the fact that it has a modern equipped hospital and full time public health department, football stadium, municipal swimming pool and baseball park all lighted for night use, reference, circulating and school libraries, modern airport, hotel and tourist court facilities including the best tourist court in the nation. Clarksdale is also proud of the fact that it has the largest bank in a farming area in the United States, a daily newspaper with a circulation of 5,000, a meat curing and cold storage plant, an ice cream plant and three bottling works, the only plant of the Continental Baking Company in the State of Mississippi, three lumber mills, twenty churches and the most outstanding school in the State of Mississippi.

Clarksdale is at the junction of U. S. 61, U. S. 49, State Highway 1 and State Highway 6, and therefore, is easy to be reached from any section in the state.

The people of Clarksdale are happy that the State Woman's Missionary Union is having its annual meeting in Clarksdale and we welcome each and every individual member to be present at their convention to be held on the 4th, 5th, and 6th of April of this year. The Mayor, the Board of Commissioners and the Chamber of Commerce is at your service and we trust that when you arrive you will call on us.

BR

An average of one church a year has been born in New Orleans for the past 20 years. The latest coming to our knowledge is Margaret Memorial Church.

Mr. Bernard Baruck of New York recently gave \$100,000 to each of several colleges in South Carolina. One of these is Furman University of Greenville.

Dr. Charles E. Brewer resigns the presidency of Meredith College in North Carolina after 24 years of service. Previous to that he had taught for many years in Wake Forest College.

There are 489,282 Baptists in North Carolina. They gave last year to all causes \$3,478,443.88; of which \$675,601.46 went to missions and benevolence. There were 24,787 baptized last year. Their figures will more than double ours in Mississippi.

Pastor J. S. Riser of Blue Mountain had Dr. J. W. Middleton of Clinton with him in a week's meeting which resulted in deepened spiritual life and about 25 additions to the church. Near the close of the meeting there was a large number of young people who indicated their desire and purpose to dedicate themselves to the Lord for definite Christian service.

Kosciusko Association will have a spring meeting in the interest of evangelism April 6 at Ethel. Song service led by Mr. Bill Nason; devotional by Pastor F. M. Lummus; address on Evangelism by Secretary D. A. McCall. After lunch Pastor J. W. White will conduct the devotional; address by the editor on Church Organizations and Evangelism, closing with a business session.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

A rural pastor asks us to run some helpful soul winning scriptures. Here they are:

GOD'S WORD TO THE LOST

ALL IN SIN:—"None righteous, No not one." Ro. 3:10-20.

1. By nature—"Born in sin." Ps. 51:5.
"Children of wrath." Eph. 2:3.
2. By choice—"Loved darkness rather than light." Jn. 3:19; Isa. 53:6.
3. By practice—"All have sinned." Ro. 3:23; Mt. 12:30; Jas. 4:17.

CONSEQUENCES SURE:—"The wages of sin is death." Ro. 6:23.

1. Condemned already—"Because hath not believed." Jn. 3:18; Gal. 3:10.
2. Under wrath—"Treasures up for thyself wrath." Jn. 3:36; Ro. 2:5.

3. Death—"Worm dieth not, fire not quenched." Mk. 9:48; Jas. 1:15; II Th. 1:9.

CANNOT SAVE SELF:—"He that believeth not shall be damned." Mk. 16:16.

1. Not by works—"By grace are ye saved, not of works." Eph. 2:8, 9.

2. Not by baptism—"Without shedding of blood, no remission." Heb. 9:22.

3. Not by conduct—"Then Christ died for naught." Gal. 2:16, 21; Ac. 13:39.

SALVATION FOR ALL:—"Everyone that believeth." Ac. 10:43. "Whosoever."

1. God's desire—"Not willing that any should perish." 2 Pet. 3:9.

2. God's proof—"Gave only Son."—"Christ died." Jn. 3:16; Ro. 5:8.

3. God's Plan—"None other name." Ac. 4:12; Ro. 10:4; Jn. 5:24.

COME AS YOU ARE:—"Though your sins be as scarlet." Isa. 1:18.

1. Saves sinners—"Of whom I am chief." I Tim. 1:15; Lu. 19:10.

2. Ungodly—"They that are whole need no physician." Mt. 9:12.

3. Uttermost—"Able to save." Heb. 7:25; Phil. 1:6; Jude 24.

CONDITIONS SIMPLE:—"Repentance toward God, faith toward Christ." Ac. 20:21.

1. Turn from sin—"Except ye repent, all like wise perish." Lu. 13:3.

2. Turn to Jesus—"As many as receive Him." Jn. 1:12; Ac. 16:31.

3. Trustfully—"Able to keep." 2 Tim. 1:12; Jn. 6:47; Ro. 10:4.

DELAY IS DANGEROUS:—"Thou fool, this night thy soul." Lu. 12:20.

1. Today—"Now is the accepted time." 2 Cor. 6:2.

2. Cut down—"Why cumbereth it the ground." Lu. 13:7.

3. No escape—"If we neglect." Heb. 2:3; Mt. 25:10; Prov. 29:1.

EVIDENCE OF SALVATION:—"Ye will keep my commandments." Jn. 14:15.

1. Confess Jesus—"Whosoever shall confess me." Mt. 10:32; Ro. 10:9.

2. Obey Jesus—"Whatsoever I command you." Jn. 15:14; 1 Jn. 2:4.

3. Follow Jesus—"Follow me." Mt. 16:24; 28:19; Lu. 6:46; 1 Jn. 3:16.

II

At the Laurel Sunday School Convention, Mr. Wm. P. Phillips quoted Dr. Alldredge as follows: "Mississippi Evangelistic Opportunity Second Smallest in Nation (S. C. smallest). Approximately one Million White People in Mississippi. A Rural State—17% Urban—83% Rural. 300,000 Unchurched above 10 Years.—

65% Are Adults. Mississippi Fifteenth Or One Baptism to Every 25 Church Members. 21% of Churches Baptised No One in 1937. One Person to 6.6 in City—7.9 Rural—7.5 in State. Present Enrollment 141,000—About 27% Adult. 47% of All Baptisms Came Through S. S.'s in 1936. 90% of All Southern Baptists Had Some Contact with S. S. Prior to Conversion."

III

Dr. Jno. L. Hill, at Laurel, gave the following testimony: "I was State Director of the 75 Million Campaign there in Kentucky, and went all over the State day and night in an effort to carry the message of the Campaign to the people. I was assisted in this work by our State Forces and by Ellis Fuller and C. O. Johnson, who were graduate students in the Seminary at that time. I accepted invitations as they came, and not infrequently I would have request to speak before some church like Walnut Street at Louisville, with a quota of \$150,000 for five years, which request I would have to turn down because I had already promised to go out to some crossroads place with a quota of possibly \$75.00 for the five years. My whole thought was that I was personally charged with the responsibility of putting upon the hearts of our people the tremendous call of the Campaign. I urged them in the light of God's love toward them as an expression of their love toward Him, to do what their hearts prompted. Across the bottom of my letterheads in red type were these words: "God so loved that He gave. What is the measure of your love?" I held no parlor conferences, button-holed no "big givers," asked no person to put in a dime. Somehow the whole State caught fire with spiritual enthusiasm, and the response was most gratifying. After the Campaign was over, Dr. M. B. Adams, at that time President of Georgetown College, said to me, "We have not had a financial campaign, but a campaign of religion." From this experience, as well as from many, many others, I have a deep-seated conviction that the hearts of our people must be warmed before they can be expected to respond with gifts. Having served as General Chairman of the Community Chest Campaign in Nashville, and also as Chairman of the Big Gifts Division, and also having worked in every campaign since I have been here, I have a conviction equally deep-seated that such methods of organization in raising money in our churches cannot but fail. Always our service must be voluntary, and then the individual must be trusted to do what his heart prompts him to do. I have felt therefore that our denominational leaders often make the mistake of thinking that the financial methods of the world will work in denominational affairs. They will not. But if a man's heart is on fire with love for his Lord, you can't keep him from giving, and he will give more than anybody would think of suggesting in a preliminary set-up."

IV

The only matter in which we have not felt clearly the leading of the Lord has to do with the Five Thousand Club. Please join us in prayer and participation. Any plan, or, personnel suits us, if, of the Lord and acceptable to the brethren.

If Mississippi Baptists will help lift this responsibility your Secretary will be freed to press on out by day and night in Evangelism and Missions.

BR

To the members of the Liberty Baptist Church in Winston county: Greetings: This paper is coming to your home as a result of the decision of the church made last Sunday afternoon. The paper will make regular weekly visits to your home, and it is the wish and prayer of the pastor and church that you will read every line of it, and that it will bring a blessing to your life and to your home. If you have not been attending church, let us hope that we may see you in our services on the first and third Sunday afternoons of each month. And on the second and fourth, attend Sunday school and B. T. U.—The Pastor, C. C. Weaver.

WE MAGNIFY THY NAME, O LORD
Edseca Adrianielli

For beauty seen on every hand;
For truth that men can understand;
For good that brings its own reward;
We magnify thy name, O Lord.

For faith to keep us to our tasks;
For hope that waits for what it asks;
For love that keeps us in accord;
We magnify thy name, O Lord.

For grace to guide us on our way;
For mercy unto those who stray;
For peace on earth, our prayers record;
We magnify thy name, O Lord.

THE TOBACCO HABIT

Mrs. J. L. Street

The tobacco habit has become so common among the people that we are fast becoming a nation of tobacco users in some form or other. Tobacco costs this nation more than \$300,600,000,000.00 a year even though thousands are hungry and lack the bare necessities of life. We spend four times as much for tobacco as for bread.

Dr. M. L. Huchins says smoking is one of the curses of motherhood. A smoking mother's poisoned blood coursing continually through the child's body vitiates every cell. Some medical men say, sixty per cent of all children born to cigarette smoking mothers die before they are two years of age. Can those mothers be made to realize the seriousness of this?

There are members of the church who will partake of the Lord's Supper, then just as quick as they are dismissed will walk outside the church door, light a cigarette or fill their mouths full of tobacco. There is no food in tobacco, not one particle.

The first time a person takes tobacco in any form, it makes him deathly sick. Then why try it again?

The nicotine is such a powerful drug, that it soon creates an appetite for itself and makes you its slave. Some of the most injurious effects of tobacco are lapse of memory, shattered nerves, lack of judgment, irritability, and clouded brain.

The cigarette smoker cannot hope to compete with the clear brained individual who does not smoke. The smoke inhaled into the delicate lungs covers the lungs with yellow nicotine, carbon, and poison gasses. Our automobiles cannot do their best when the motor is filled with carbon. Neither can the lungs of the human body do their best work when constantly filled with cigarette smoke.

When you acquire the tobacco habit you acquire something perhaps you had not meant to, you have acquired a master. Does any man, woman, boy, or girl want to acquire a master? That is what the tobacco is, a master. It will bring the user into bondage and you will find when it is too late perhaps, that the habit is fastened upon you that you cannot in your own strength shake it off.

May God help us to do all that we can to stop some of this awful curse. The fifth chapter of Galatians and the twenty-fourth verse, "They that are Christ's have crucified the flesh with the affections and lusts."

The seventh chapter of Second Corinthians and the first verse reads, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Ripley, Miss.

BR

There are people who stand aghast at the totalitarian governments of Hitler and Mussolini who are following in their train without knowing. To this company belong those who would unite all Protestant bodies under one government, and put all church administration into the hands of a group of overlords. The Methodists are giving us a fine example of it in their union being now consummated. The Roman Catholic church has always been totalitarian. All this talk about "ecumenicity" is just the adoption of a new name for an old heresy.

THE SITUATION IN SPAIN

—o—

Unless the crisis in Europe breaks into open war the Republic of Spain is doomed to be sacrificed to satisfy its numerous foes. This collection of enemies is perhaps the most cruel combination which any democratic movement has ever had to face. First, there are the recalcitrant royalists and members of the aristocracy of old Spain who were doomed to lose their vast estates and social privileges. These found ready helpers in discontented army and navy officers and permanent officials of the government, most of whom belonged to the privileged classes. Allied to these elements is the powerful Roman Catholic hierarchy in Spain, which, through the Vatican's diplomatic connections has enlisted support for the Rebel cause in every country where the Catholic church is powerful. Along with this came the direct intervention of Germany and Italy—the former supplying technical equipment and technicians, the latter furnishing arms and troops.

This combination of forces is tremendous, but it has been further augmented by the neutrality declaration of the United States; a policy which has meant unlimited supplies being sent by this country to the Rebel forces through third powers, while a strict watch has been kept upon all material which might be sent to the Republican Government. Added to this, London established a non-intervention committee to which twenty-seven nations adhered, among whom were Germany and Italy. No pledge made by this body has been kept, and the effect of its policies have always worked for the benefit of the Rebels and against the Republic. Explanations for the strange and unsympathetic actions of London and Washington are varied, but it is a fact that international financiers looked with horror on the social revolution of the Spanish Republic. The powerful financial and economic elements, with the primary wealth of Spain under their control, would not be expected to do other than encourage policies harmful to the new democracy. In addition, British aristocracy has bitterly resented the sending of the Spanish Queen Victoria, an English princess, into exile with all the nobles of Spain. English aristocracy is overwhelmingly conservative and the Conservative Party is at present in power in London. This explains a good deal.

The Republic of Spain, constituted legally by her own people, is thus being done to death by this combination of forces. As a legally constituted government, the Republic had every right under the law of nations to arm itself to defend its institution. That it bought supplies in Russia, Czechoslovakia, Mexico or anywhere else that it could get them was its right. The issue of communism was merely a red herring drawn across the trial to divert public opinion. There never were large numbers of communists in Spain and there are not many there today.

What may be the outcome ultimately it is hard to tell. Certainly the victories which the Rebels have gone to date have not been Spanish victories. The subjugation of Spain is a foreign conquest. A combination of foreign elements has enabled Franco to win. His best equipped and most lauded troops are foreign—Moors and Italians. His equipment and the technical direction of the campaigns have been foreign. Under the circumstances it is a marvel that the Republic was able to resist so long. It is a revelation of how difficult it is to subdue a people who battle for their freedom.

No one can envy General Franco his task of reconciling the embittered elements of his distressed country. In a land where there is no racial unity, as in Germany, with solid regions of rebellious people, beaten for the time being but nursing an implacable hatred against those who have destroyed their hopes, the dictator will be about as comfortable as a boy sitting on a hot stove. In addition, General Franco must be discovering how embarrassing it is to have so many importunate friends. England wants to buy his German and Italian loans; France wishes to rehabilitate the Spanish gold supply at a price;

Italy and Germany wish to add Spain to their anti-comintern bloc—which up to now has been more anti-democracy than anti-communist—and thereby ring France with enemy borders at least on three sides. What a shaking up is there in the Iberian Peninsula; and what will come of it? All of which goes to reveal how little of sincerity and real Christian principles there are in the relations of nations. How hopeless is a world so governed and so oppressed.

—Watchman-Examiner.

LESSONS FROM EXPERIENCE

Rev. H. V. Andrews

—o—

(Mr. Andrews was for 25 years a missionary in India. He tells in a letter of a great awakening which occurred among boys under his care. This came through weeks of earnest prayer beginning every morning at 6:30. What he tells us here is what he learned of the kind of prayer that brings a great awakening. These lessons are particularly helpful now that we are seeking a world-wide revival.—Ed.)

1. There should be a deep desire for the glory of God in the salvation of many. A weak desire will not sustain the test of faith, nor will it appeal strongly to God. Weymouth's translation of James 5:16 makes this strikingly clear. "The heartfelt supplication of a righteous man exerts a mighty influence." Supplication is a strong word; it is more than merely asking. It is when the supplication is heartfelt, and made by a righteous man that the influence exerted is mighty.

2. A clear, definite petition, expressed in few words that can easily be on the lips of all, or a key word that will stimulate is effective. We must have clearly in mind what we want God to do. A goal that is vague is likely to be missed.

3. Have a fixed, definite period during which prayer is to be centered on this one objective; holding fast to the one thing, leaving all other needs to be considered at another time. Focusing prayer on a single object, make the prayer of faith more easy, more sure. We cannot pray the prayer of faith for several things at the same time. This is essential to best results.

4. A singleness of purpose and that the glory of God and the salvation of men is needed. Any tinge of selfishness or of self-interest, or an "our church" interest will weaken the hand of faith that reaches Godward. It is when we ask according to the will of God that we know that He hears us, and that we have the petitions desired of Him.

5. There must be a willingness to have God search our hearts and test our submission. "The heart of man is deceitful above all things"; only God can fully know it; hence the need of praying as David did, "Search me, O God, and know my heart; try me and know my thoughts." Sin is deceitful, especially the sins of pride and selfishness. These lurk in secret places, where their presence is often unsuspected. A little pride or selfishness will hinder the work of the Spirit's work in us and through us.

6. There must be a willingness to let the Spirit choose His own time, place, method and agent. The admonition oft repeated, and rendered in the A. V., "Wait on the Lord," is given in the R. V., "Wait for the Lord." The idea seems clearly to be one of time, to wait for the Lord's time, and to wait in confident expectation. He alone knows the hour most suited for answering prayer.

We must be willing to let God choose the place; our particular church, some other church or no church building.

We must be willing to submit the method to the Spirit's directing. He may use preaching, he may use personal testimony, or the work may start with some humble confession of sin. Sin that is publicly known may well be publicly confessed; one confession often leads to others, and to a general humbling. Choose a method that is considered most consistent, most likely to bring the desired result; but hold it subject to the Spirit, to accept or supersede. Great care should

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be given to prevent extremes. When the Spirit works in the hearts of men Satan is busy, seeking to run the current of power too far one way or another, too fast or too slow. Divine wisdom is needed and is promised. Some are so afraid of emotionalism that their emotions dry up. A true work of the Spirit is sure to stir the emotions. God encourages us to expect joy and fullness of joy; it is the extremes that we are to guard against, the extremes in expression. A man may be doctrinally as sound and as cold as ice, and warm no one. Some one has said, "Some are so afraid of wild fire that they have no fire at all. A little extreme in expression is better than no fire."

OKLAHOMA CITY HOTELS AND TOURIST COURTS

(All rates are for rooms with bath unless otherwise stated.)

Biltmore Hotel—5 blocks from auditorium; Grand and Harvey; single \$2.50 to \$5.00; double \$3.50 to \$6.00 (Headquarters for W.M.U.)

Skirvin Hotel, First and Broadway—5 blocks from auditorium; single \$3.00 to \$4.00; double \$3.50 to \$6.00 (Headquarters for General Convention).

Alama Plaza Courts (Tourist type)—3 miles from auditorium; single \$2.00 and up; double \$2.00 and up (includes garage). 4407 S. Robinson.

Baily Hotel, 314 N. Broadway—6 blocks from auditorium; single \$.75 to \$1.00 without bath; double \$1.00 to \$1.50 without bath.

Black Hotel, Grand and Hudson—4 blocks from auditorium; single \$2.50 and \$3.00; double \$3.50 and \$4.00.

Bristol Hotel, Second and Broadway—6 blocks from auditorium; \$1.00 to \$2.00 without bath; \$1.75 to \$3.00 with bath.

Halvin Hotel, 25 West Third Street—7 blocks from auditorium; \$.50 to \$1.25 without bath; weekly, \$3.50 to \$5.00 without bath.

Hudson Hotel, Grand and Hudson—4 blocks from auditorium; \$1.00 to \$1.50 without bath; \$1.50 to \$3.00 with bath.

Kingkade Hotel, 17 West Grand—7 blocks from auditorium; single \$2.00 to \$2.50; double \$3.00 to \$3.50.

Major Auto Courts, (Tourist type) 3400 North Robinson—4 miles from auditorium; single \$2.00 and up; double \$2.00 and up (includes garage).

Park-O-Tell, 26th and Lincoln—3 miles from auditorium; single \$2.00 to \$2.50; double \$3.00 to \$4.00 (includes garage).

St. Nicholas Hotel, 8th and Broadway — 12 blocks from auditorium; single \$1.00 to \$1.50 without bath; double \$1.50 to \$2.00 without bath; single \$1.75 to \$2.00 with bath; double \$2.00 to \$2.50 with bath.

Sieber Hotel and Apartments, 12th and Hudson—11 blocks from auditorium; single \$2.00 and up; double \$2.50 and up.

Travelers Hotel, 4th and Robinson—7 blocks from auditorium; \$1.00 to \$1.50 without bath; \$1.50 to \$2.00 with bath.

Wells-Roberts Hotel, 15 North Broadway—6 blocks from auditorium; single \$2.00 to \$3.00; double \$3.00 to \$4.00.

Wilmont Hotel, 211 N. W. 4—7 blocks from auditorium—\$2.00 and up.

BR

With the Rev. W. C. Howard as pastor and W. B. Hunter as director, First Baptist Church of Water Valley is in the midst of its church loyalty program, and thankful for good increases in all departments of its work. The Sunday school, Baptist Training Union, W. M. U., preaching, and prayer services have all shown marked increase in attendance and interest during the three weeks the program has been in progress. Seventeen members have been added to the roll of the church, of which thirteen have been by profession of faith. At one prayer service (March 8th), 130 were in attendance. Easter Sunday officially concludes the program as planned, but it is not anticipated that the good work being done for God's kingdom shall be concluded then, and it is believed that God's leadership here will continue to show increased benefits.—K.

A WISE INVESTMENT

—o—

Many thoughtful people ask themselves, "What may I do while living in order to wield a helpful influence after my death?"

Two suggestions are made in this article, with a desire to answer the above question for the alumni and friends of Mississippi College.

There are many alumni and friends of Mississippi College who can and ought to give annually a scholarship to some worthy boy who cannot come to Mississippi College without some help. For the past four years this writer has given, out of a second tithe, two seventy-five dollar scholarships as an inducement to two worthy boys to select Mississippi College as their school.

What greater investment could you make, friend of Mississippi College, than to send some fine boy to Mississippi College? A scholarship of even fifty dollars may turn him this way. You may know some good athlete or some preacher boy whom you would like to see in Mississippi College. Push him with a scholarship.

The other thing that you can do (and it will be speaking for you after you are silent) is to endow a scholarship personally or in conjunction with your class, wife or other friends of Mississippi College.

My class of 1917 met in reunion in 1937. On that occasion we resolved to endow a scholarship as a memorial to the class. We propose to raise two thousand dollars or more, place it on interest and use the interest to induce a worthy boy to enter Mississippi College. That fund is growing encouragingly and in due time our goal will be reached. The names of the donors will be placed right under the picture of the 1917 class.

This is written to remind the other classes and individuals that they have the same opportunity.

Hopefully yours,
A. A. Kitchings.
BR

THE ROUMANIAN CRISIS
Rufus W. Weaver, LL.D.

—o—

A radiogram sent March 15, 1939 by Dr. Everett Gill to the writer is as follows:

"Announce by radio and press that reports Roumanian Baptist churches open, false. Imprisonments continue. Situation serious."

A few weeks ago the American press carried a news item sent from Bucharest stating that the Baptist churches had been opened. Later, the report came that the Decree had not been annulled, but that the Baptists had been advised by the Minister of the Interior, having in charge the Roumanian police, that if they opened their churches they would not be arrested. The dismissal of the powerful antagonist of the Baptist, Archbishop Nicholae Colan, as the Minister of Cults and Arts from the Roumanian Cabinet, followed by the announcement of the death of the Prime Minister, Myron Christea, the Patriarch of the Roumanian Orthodox church, led many of us to hope that the persecution of the Baptists in Roumania was nearing an end. Through the kindness of Dr. Rushbrooke, we learned that negotiations were being carried on between the Baptist leaders and the representatives of the Roumanian Government.

The cataclysmic events in Central Europe threaten the very existence of Roumania as an independent sovereign state. Under these conditions, it seems incredible that the Roumanian Government should be willing to gain the disapprobation, not only of the Baptists but also liberty loving people throughout the civilized world.

The Associated Committees on Public Relations, representing Northern and Southern Baptists have sought, both through the Roumanian Legation in Washington and our own Department of State to bring to bear upon the Roumanian Government, the full realization of the intensity of feeling existing in this and other countries regarding the continued persecution of Roumanian Baptists. All resolutions of protest, sent to the committee have been forwarded promptly to the

Roumanian Minister and to the State Department. The message from Dr. Gill is disturbing, as it seems to indicate that although the cabinet has been radically changed relief has not come to our Baptist brethren in that unhappy land.

BR

CONGRESS REJECTS O'DAY RESOLUTION

—o—

Representative Caroline O'Day of New York introduced, early in this session of the Congress a resolution which would have placed all non-profit corporations, including churches and schools under the operation of the Social Security Act. Since this resolution involved taxation, it was referred to the Ways and Means Committee of the House of Representatives.

Weeks have passed since the hearings on changes in the Social Security Act began. The opponents of the resolution were told that a special hearing would be held, to which they would be invited to make their protest. From week to week, the date for this has been postponed. Those of us in Washington, who have kept in close touch with the members of this committee, have known for a considerable time that its passage was highly improbable. Meeting in executive session this afternoon, the Ways and Means Committee voted unanimously to make no change in the existing law regarding non-profit corporations.

Since the resolution, because of this action, will not get to the floor of the House, the friends of religious liberty may well rejoice in gaining another victory over those who are seeking to bring the churches of America under the taxing power of the Government. Representative O'Day appeared more than a week ago before the Ways and Means Committee to defend her resolution. The attitude of the committee was evidenced by the fact that not a single member showed sufficient interest to ask her a single question.

The foremost issue today throughout the whole world is the relation of organized religion to government. Our fathers settled this relationship when the first amendment to the Constitution was adopted. It is our duty and privilege to defend the principle of the separation of Church and State. The introduction of this resolution gave the Baptists of America an opportunity to make known their historic position. We extend congratulations to President Scarborough and to all other leaders who did their part in bringing their arguments to bear upon the committee on Ways and Means.

—Rufus W. Weaver, Chairman
Committee on Public Relations.
BR

Southern Baptists gave during the month of February to all Southwide objects a total of \$157,543.48. For two months their gifts were \$421,107.57 which is an increase of over \$30,000 for the same period a year ago. Mississippi gave for the month of February to these Southwide objects \$8,385.15, being tenth in the line of givers. The causes included in these Southwide boards and institutions are: Foreign Missions, Home Missions, Relief and Annuity Board, Louisville Seminary, Ft. Worth Seminary, Baptist Bible Institute, W. M. U. Training School, Negro Seminary in Nashville, Baptist Brotherhood, Education Commission of Southern Baptist Convention, and Southern Baptist Convention bonds.

Newton: A great day today—278 in Sunday school and 132 in B. T. U., one addition by letter and 21 were baptized. The Clarke College revival this past week was marked by great spiritual power. It began with an all-night prayer meeting last Sunday night, conducted by the B. S. U. Monday, Rev. D. L. Stennis of Enterprise came and preached the gospel twice a day through Friday. Practically every unsaved student was saved, and every Christian strengthened. Some surrendered for special service. Part of those who were baptized had been church members for some years. None who went through this meeting can ever be the same again. Clarke is having a good year, a fine spirit prevades the campus among both faculty and student body. We are encouraged.—R. A. Morris.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

W. M. U. Convention Clarksdale, April 4-6

PROGRAM

Theme: LOVE-PROMPTED SERVICE

"Serve The Lord with Gladness," Psa. 100:2

TUESDAY EVENING

7:30—Call to Worship
Hymn: I Love To Tell The Story
Devotional Period—Dr. N. D. Timmerman
Special Music
Greetings—Mrs. N. D. Timmerman
Organization
Appointment of Committees
Hymn—Love is The Theme
Announcements
Offering
Special Music
Message: The Call of Love—Rev. D. A. McCall

WEDNESDAY MORNING

8:45-9:20—Pre-Session Prayer Service led by Mrs. J. H. Street
9:30—Call To Worship
Hymn—Come Women Wide Proclaim
Devotional Period—Mrs. Frederick Smith
Recognition of Guests and Local Committee
Election of Nominating Committee
"Our God Whom We Serve is Able"—
District Chairmen
Office Secretary
Young People's Secretary
Executive Secretary
President's Message: Love Serves—
Mrs. Ned Rice
The Measure of Love—
Cooperative Program
100,000 Club
5,000 Club
Rev. C. Z. Holland
Special Music
A Charge To Keep—
Miss Kathleen Mallory
Consecration—Miss M. M. Lackey
12:30—Benediction

WEDNESDAY AFTERNOON

1:45—Call to Worship
Hymn—Tell Me The Old, Old Story
Responsive Reading
Reading of Minutes
Special Music
2:10—Love in Deed and Truth—Personal Service,
Mrs. Irene Hanley
Speed Love's Message—Mrs. W. A. Bell,
Mission Study Chairman
Love's Manifestation—Margaret Fund,
Mrs. D. M. Nelson—Mrs. H. M. Rhodes
In Memoriam
Consecration
Adjournment

WEDNESDAY EVENING

YOUNG PEOPLE'S SESSION

7:30—Call to Worship



MISS KATHLEEN MALLORY
Executive Secretary of Woman's
Missionary Union of South

Hymn—We've a Story to Tell to the
Nations

Prayer

Devotional—Clarksdale Young Woman's
Auxiliary—Mrs. J. H. Kyzar

Love's Gifts—

Miss Eva Monroe
Miss Ava Burton Collier
Mr. Charles Lewis
Miss Miriam Daffin
Mrs. J. H. Street
Clarksdale Young People

Announcements

Special Music—Hillman College Quartet

A Product of Love—Miss Alice Wong,
China

Benediction

THURSDAY MORNING

8:45-9:20—Pre-Session Prayer Service led by Mrs. J. H. Street

9:30—Call to Worship

Devotional Period—Mrs. Frederick Smith

Hymn—I Love To Tell The Story

Missions Through the Printed Page

Rejoiceth Not in Unrighteousness—
Miss Winnie Buckels

Scholarship Report—Mrs. A. J. Aven

Ministering Love—Mrs. Karenza Gilfoy

Hymn—Something For Thee

Love Never Faileth—Mrs. W. G. Mize

Report of Committees—

Registration

Courtesy

Nominating

Special Music

Now Abideth—Love—Miss Kathleen Mal-
lory

12:00—Adjournment

A HOLY (?) CRUSADE

The wet newspapers of our country are making a crusade of the legalization of the liquor traffic. They have not reached the point in their ardor, as yet, to call it a "holy crusade." But their propaganda is steadily becoming more pious-sounding. This benevolent approach to the question is intended, of course, only to beguile the unwary. Those who know the real character of our liquor business will not be deceived.

The Propaganda Minister of Germany, Herr Goebbels, recently gave this interpretation of propaganda: "Propaganda," says he, "knows neither right nor wrong, neither truth nor error; it only knows what it wants." To obtain its objectives the liquor business is prepared to march under any banner. It has no moral scruples or convictions which get in its way. It "only knows what it wants." If truth can be so turned as to favor its cause, then truth will be used—or rather abused. If error, or falsehood, or slander, or bribery, or murder or anything else can be used to better advantage in the advancement of its cause it hesitates not to use it. Liquor knows "only what it wants"—patrons, victims, boys and girls, And those who side with the liquor cause must be prepared to give it what it wants.

When a state puts its stamp of approval upon the sale and the legal dispensing of liquor it legitimizes the traffic which is engaged in the destruction of boys and girls and homes and character and all high hopes. If this nefarious traffic must go on, and I do not admit that it must, then let it go on as an outlaw, under the badge and stigma of an outlaw, with the state's police and enforcement officers everlasting on its trail. Better by far that our children should grow up and our people should live under a political regime which brands as anti-social and illegal this great enemy of human society, even if sneaking bootleggers must prowl in the swamps of our country and the back alleys and streets of our cities, than under a regime which calls these social gangsters from their hidings and places upon their business the official sanction of the state. No amount of revenue which might be derived from this business could ever atone for such prostitution of civil authority.

A barrage of sweet-speaking propaganda is being laid for the introduction of legal whiskey in Mississippi. But the wise will not be caught off guard.

Sincerely,
J. D. Franks, Pastor
First Church, Columbus.

BR
All articles and news items should be addressed to the Baptist Record or to the Editor to receive prompt attention.

The Baptist and Reflector has the following to say of the Tennessee legislature: "By majority vote the Legislature provided for Sunday movies and put a wet law on our statute books. The report is that there were times when certain members of the body had been drinking so heavily that they had to be pulled out of bed to vote on certain issues. Forty-one of the members visited the races in another state as the guest of a political leader, and it is evident that there were members of the body who were bent on legalizing racetrack gambling in the state, had they felt that it was politically wise. The moral aspects of the matter did not seem to trouble them."

Thursday, March 30, 1939

The Baptist

Published every Th
Mississippi Baptis
Board

Baptist Bu
Jackson, Mi
D. A. McCALL, C
P. I. LIPSEY

A. L. GOODRICH,
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COME TO THE
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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Cor. Secretary

P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

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COME TO THE BROTHERHOOD MEETING

—o—

The regular quarterly meeting of the Jones County Associational Brotherhood will be held at the Woman's College, Hattiesburg, Monday, April 3rd. The program will begin at six-thirty and 500 men are expected to be present from South Mississippi. An attendance challenge has been passed between Jones and Forrest counties, and each county is expected to have 200 or more men present. Churches in other South Mississippi counties are invited to send representatives, and are asked to write Dr. W. E. Holcomb, Hattiesburg, the number of men they expect to bring. A delegation is expected from the newly organized brotherhoods (twelve in number), of Jeff Davis county. The Jones county officers are: Harry

Smallwood, president; H. L. Strickland, and J. A. Flood, vice presidents; D. H. Valentine, secretary, and Goode Montgomery, reporter.

The theme of the program will be Evangelism. Dr. T. L. Holcomb, secretary of the Sunday School Board, Nashville, Tenn., will be the main speaker. The Woman's College Glee Club, will present a service in song. It will be worth any man's time to hear these fine girls sing, and Dr. Holcomb's message. The meeting, beginning at seven-thirty will be open to the public, but from six-thirty to seven-thirty will be a men's meeting.

—BR—
J. E. Dillard
—o—

"Do you think a church which contributes through the Cooperative Program should pay any attention to the special Missionary Day in March? Will not these special appeals hurt our regular work?" E. J. D.

I certainly do think that every church whether it contributes through the Cooperative Program or not should observe Missionary Day and I believe if properly done it will help rather than hurt the regular work. (1) The special program should be adopted and put on in the Sunday school and special offering taken. (2) The pastor should preach the best missionary sermon possible and stir his people to their privilege and duty of supporting our mission causes with their prayers, efforts and sacrificial gifts.

"Why?"

1. Because this is a part of the program of Southern Baptists designed to help and not hinder the regular Cooperative Program of the denomination.

2. Because observing this day gives a special opportunity for telling our people in Sunday school and preaching service more about our

missionary work. There is no danger of our people knowing too much about their own business.

3. Because not half of our people give anything to our missionary work; this effort may enlist some more of them. A little cooperation is better than none.

4. Because the people who do contribute to our missionary work do not contribute very much; this will give them an opportunity to contribute some more. There is no danger of our people giving too much time or thought or money to the Lord's work.

5. Because some people may be stirred to the depths and may give themselves as well as their substance.

6. Because it will encourage and strengthen our missionaries to know that the folk at home are thinking of and talking about and praying for them and their work.

7. Because you will know that you have done your duty and will feel better when you kneel.

"How?" Well, (1) plan with your superintendent to put on the special program in the Sunday school. (The has been mailed to him: you will find it also in the Teacher and the Sunday School Builder for March. Use it). (2) Preach the best sermon possible and thrill your people by giving them the latest news about our work in China, Brazil and elsewhere. Tell them about Paul's experiences and convictions, and how they are being repeated in our day. (Phil. 1:12-21).

Certainly, do it; do it your best.

—BR—
BLUE MOUNTAIN

A new electric Victrola to be used in the teaching of musical history has been added to the equipment of the studio of Miss Helen Kirkpatrick, professor of violin and musical theory of Blue Mountain College. This will enable students to

hear the works of the master composers of all periods.—Miss Tom Womack, Secretary.

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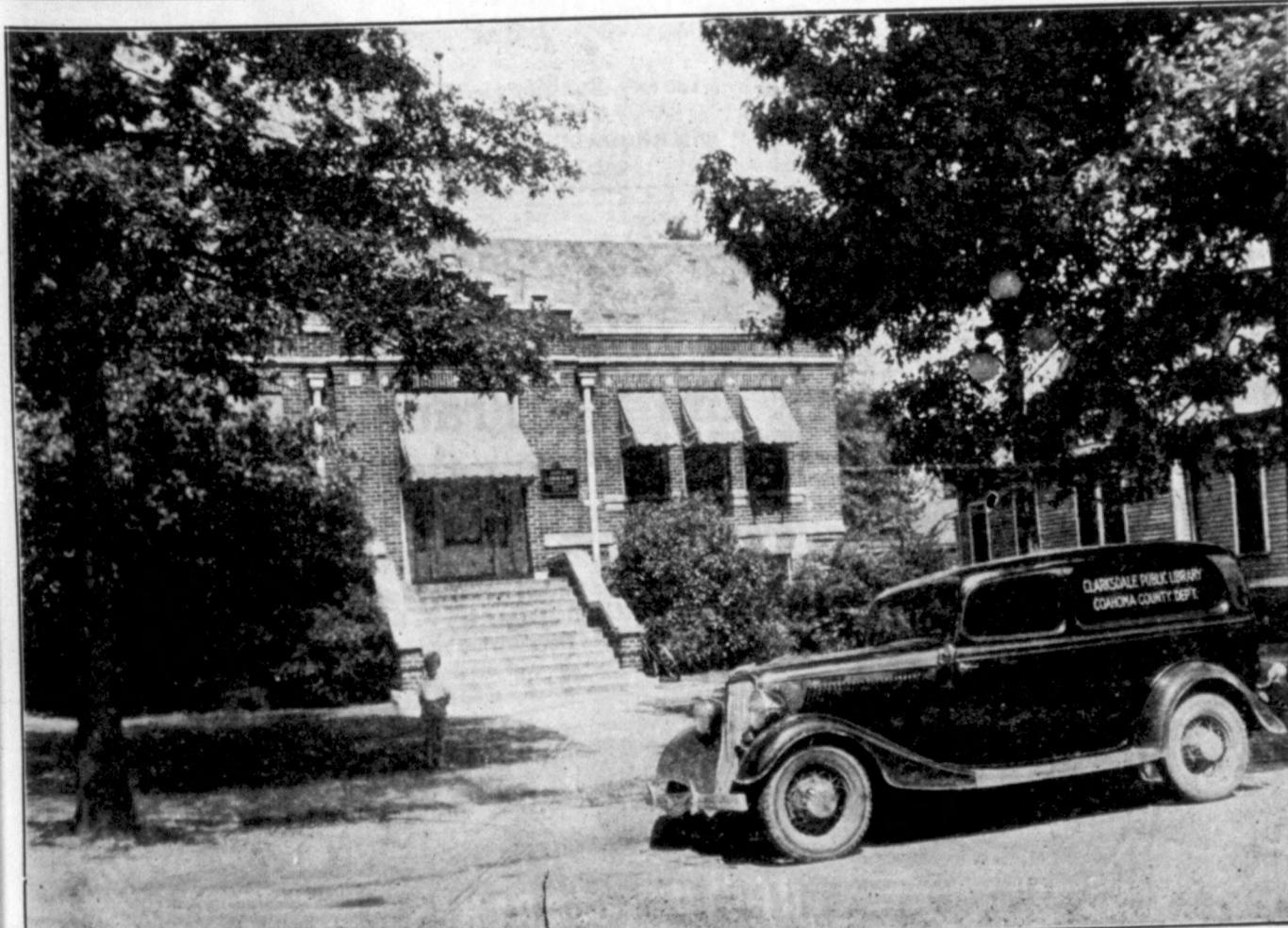
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Sunday School Lesson

PREPARED BY
L. B. CAMPBELL

APRIL 2, 1939

I. The Killer Departs for Damascus.

Acts 9:1, 2.

"Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters unto Damascus unto the synagogues, that if he found any that were of the way, whether men or women, he might bring them bound to Jerusalem." Like a war horse sniffing the battle from afar, he paused for a moment to survey the field before striking again. In that moment of awful pause, there came to his ears a report that a band of believers in Jesus had gathered in Damascus. So the baleful fire had broken out there had it? Well, he would put the incipient blaze out at one blow. He secured letters from the high priest at Jerusalem, granting him permission to drag back these renegade Jews to Jerusalem and to prison. Once let him get them into the prison in Jerusalem, and the rest would be easy. No other Jews would run away from Jerusalem to Damascus that they might indulge this Nazaren folly, nor would any one or any number of Damascen Jews court the fate of those whom he would bring back.

Joining himself to a company of travelers, or gathering a company of his fellow-religionists to assist him in his undertaking, he set off for Damascus, some 150 miles to the northeast of Jerusalem. It is said to be the oldest city in the world. A harbor of refuge on the shore of the shifting sea of sand, this city has outlived all her ancient conquerors: Nineveh, Babylon, Memphis. Up to this city, already hoary with antiquity, Saul took his journey, and almost reached it before he met his Master in mortal combat.

II. Combat of the Captains.

Acts 9:3-9.

Am I indulging a fancy when I say that Saul on the road to Damascus was the earthly captain of the hordes of hell? Was he not that day the devil's best friend and God's worst enemy? He was in so many regards a good man! Yes, is not that the very man whom the devil can most effectively use? The man who is in so many regards a good man? "But you have said yourself that he was religious, and all religious people are good people. You know it makes no difference what religion people hold, so long as they are faithful to it. There are just as good people in one church as there are in another." Oh, yeah! What about Mohammed? He was just as religious as Saul, and had ten times as much sense as you have, or as anybody else who has no better sense than to say that a man's religion makes "no difference." What about Joe Smith and Brigham Young, founders of the religion of the beast, who were just as religious as Saul? You ever hear of Jezebel and Jereboam the son of Nabat who

made Israel to sin, and Julian the apostate, and Nero? They were all religious, but they were wrong, and that was about all that was the matter with them. But because they were wrong, they were servants of the devil, as so also was Saul. And by just so much as Saul was the ablest man in his world, he was by so much the most dangerous man.

The Captain of our salvation knew this, so He went forth to meet Saul on the Damascus road and to have it out with him once for all. Of course the combat was a one-sided affair. A puny man in conflict with the Almighty, and the Almighty turned at last to meet the onslaught! What a pitiable spectacle! A puny man, tossing his petty frontlet to high heaven in defiance of he Lord! The Lord God Almighty commanding him to repent, and he impiously flaunting his boastful defiance in the face of the Lord!

One clash of the knights in the lists, and the devil's champion is unhorsed and dashed into the dust of the highway. How was that done? He who said, "I am the light of the world," simply shined upon his enemy, did not strike with a thunderbolt, but merely flashed a dazzling brightness, and His victory was won. "Why struggle, Saul? What is the use? You gain nothing by playing the balky ox with me, Saul. You are going where I command you, and you might as well start now. What profit is there to you in injuring Me? "Why are you, Sir?" Better, I think, "Who are you, Lord, Who are you, my Master?" "I am Jesus, Whom you are persecuting. You think that only the Lord could unhorse you as I have done, and you are right. Aren't you about ready to give over the bootless battle? forego the forlorn hope? cease your senseless struggle?

Saul surrendered to his Conqueror and accepted His orders as to his immediate future.

The traveling companions with whom he had journeyed were amazed at what occurred. They had not been blinded by the light, and had not beheld a vision, though they had

heard a voice. Of course, there is nothing so strange in that. God speaks every day and one man hears while the one next to him understands nothing. God flashes His glory every hour, and one man sees it while another does not.

So Saul the Proud Pharisee picked himself up from the ground only to learn that he was blind. His traveling companions led him by the hand into the ancient city. What a plight for a proud invader! He had come up with the proud spirit of a crusader, and here he was now, helpless as a child.

This message has been the origin of many a headache to the men and women who do not want to believe the Bible. They have tried to explain it away, and they have always made a sorry mess of it. "What happened to Saul?", they asked, and then they go about trying to account for what occurred without taking Saul's often repeated word for it, without taking Saul's transformed life for it, without taking Saul's superhuman writing for it, without taking the civilization of the world, transformed by Saul's labors for it.

Saul met Jesus in the way and Jesus conquered him. Saul surrendered to Jesus and consented to serve him as a sane man would have done.

III. A Blind Slave Finds a Brother.

Acts 9:10-18.

He ate nothing. I suppose he felt no need of food. All his life's plans were in ruins, and he was blinded in a world so utterly strange to him that he had not yet got his bearings. He knew that he must

rethink all the plan and purpose of his life, and he did not know where to begin. He betook himself to prayer. I doubt if he knew how a Christian prays yet, but he was doing his best, and when one does that, the Lord will enlighten his ignorance. Saul needed instructions, and such as a brother could best give. So the Lord provided the brother in the person of Ananias, who was at first afraid to approach Saul, and then went to him at the word of the Lord. I suppose Ananias might have gone in trembling even after the Lord commanded him to go and even assured him that Saul was praying, but it was the way of these early faithful ones to go where the Lord told them, even when they knew that danger lurked beside the way.

In this case the servant went and wrought as his Master had bidden him with the result that the conquered enemy had his eyes opened and his strength restored.

IV. The Persecutor Becomes the Preacher. Acts 9:19-20.

How many ages hence

"Shall this our lofty scene be acted over

"In states unborn, and accents yet unknown."

(Continued on page 15)

P. L. Pitts Harold Beck

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MC-1-39

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Sunday S

E. C. WILL
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20 APRIL

These 20 conferences are for pastors, superintendents, teachers, officers. Don't miss and attend.

The work of the ginner, Primary, Intermediate, Young, tension department with specifically Bible school, by the host church begins at 9:30. The schedule follows.

Monday, April 10, Baptist Church—Leake and Clarke, and W.

Wednesday, April 12, Baptist Church—George county and Hancock.

Thursday, April 13, Baptist Church—Pearl River, counties.

Friday, April 14, Comb Baptist Church—Colin, Amite, Adams, and F.

Wednesday, April 19, Hebron Baptist Church—Covington, Jerome county and Yazoo.

Thursday, April 20, Baptist Church—Carroll, and Carroll, and

Monday, April 24, Baptist Church—Newton, and M.

Tuesday, April 25, Baptist Church—Law, and M.

Wednesday, April 26,ville Baptist Church—Oktibbeha, and Chickasaw,

Thursday, April 27, Baptist Church—Tallahatchie, homa county.

Monday, April 28, Baptist Church—key, Isaquena, and Panola.

Tuesday, April 29, Baptist Church—Panola, and Lafayette, ties.

Wednesday, April 30, Springs Baptist Church—Tishomingo, and

Thursday, April 31, Baptist Church—Tishomingo, and Friday, April 1, 1939.

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

20 APRIL CONFERENCES

These 20 Sunday school district conferences are especially for the pastors, superintendents, other officers, teachers, and associational officers. Don't forget yours and be sure and attend the one nearest you. The work of the Cradle Roll, Beginner, Primary, Junior, Intermediate, Young People's, Adult, Extension departments will be dealt with specifically, as well as Vacation Bible school and a special message on Evangelism. Lunch served by the host churches. The program begins at 9:30 nad closes at 3:00. The schedule follows:

Monday, April 3, at Morton Baptist Church—Rankin, Scott, Smith, and Leake counties.

Tuesday, April 4, at Heidelberg Baptist Church—Jones, Jasper, Clarke, and Wayne counties.

Wednesday, April 5, at McLain Baptist Church—Perry, Greene, and George counties.

Thursday, April 6, at Biloxi First Baptist Church—Harrison, Jackson, and Hancock counties.

Friday, April 7, at Lumberton Baptist Church—Forrest, Lamar, Pearl River, Stone, and Marion counties.

Monday, April 10, at Raymond Baptist Church—Hinds, Warren, Claiborne, Jefferson, and Copiah counties.

Tuesday, April 11, at Central McComb Baptist Church—Pike, Lincoln, Amite, Walthall, Wilkinson, Adams, and Franklin counties.

Wednesday, April 12, at New Hebron Baptist Church—Simpson, Covington, Jeff Davis, and Lawrence counties.

Thursday, April 13, at Goodman Baptist Church—Holmes, Madison, and Yazoo counties.

Friday, April 14, at Sunflower Baptist Church—Bolivar, Leflore, Carroll, and Sunflower counties.

Monday, April 17, at Union Baptist Church—Neshoba, Kemper, Newton, and Lauderdale counties.

Tuesday, April 18, at Weir Baptist Church, Attala, Winston, Choctaw, and Montgomery counties.

Wednesday, April 19, at Brooksville Baptist Church—Noxubee, Oktibbeha, and Lowndes counties.

Thursday, April 20, at Houston Baptist Church—Webster, Clay, Chickasaw, and Calhoun counties.

Friday, April 21, at Sumner Baptist Church—Yalobusha, Grenada, Tallahatchie, Quitman, and Coahoma counties.

Monday, April 24, at Hollandale Baptist Church—Washington, Sharkey, Issaquena, and Humphreys counties.

Tuesday, April 25, at Sardis Baptist Church—DeSoto, Tate, Tunica, and Panola counties.

Wednesday, April 26, at Holly Springs Baptist Church—Marshall, Lafayette, Benton, and Union counties.

Thursday, April 27, at Booneville Baptist Church—Alcorn, Tippah, Tishomingo, and Union counties.

Friday, April 28, at Plantersville

Baptist Church—Pontotoc, Lee, Monroe, and Itawamba counties.

The Van Winkle Baptist Church, Hinds county, was organized in May, 1938, and the Sunday school became Standard in March, 1939. Rev. E. J. Blackford is the pastor, and Mr. F. M. Coleman the Sunday school superintendent. Congratulations to them and their workers on this splendid achievement in so short a time.

—
ROBERT L. SIMMONS
—

Robert L. Simmons, Sr., age 91, died at the family residence in Osyka, Mississippi, February 27, 1939. He was born September 10, 1847, and in 1866 united with the Mt. Zion Baptist church, near Osyka, being baptized by the late Rev. Felder Crawford. He was an active member of the Baptist church for 72 years. Concerning this experience, he wrote, "It was a dark, gloomy outlook for our country then, but after joining the church I felt much better and was ready to meet whatever might come in a Christian way."

In 1873, he was ordained a deacon in the New Zion Baptist church, near Tylertown, and, in his own words, "I have tried to live up to the Bible requirements of that office since that time." He was a deacon in the Osyka Baptist church at the time of his death, giving him a service as deacon for 65 years. He gave a great deal of time to this work, in financing, visiting the sick, in committee work; and he believed firmly in Jesus Christ as his personal Savior.

He was actively interested in education, teaching a number of years, serving on the county school board, and was for a time president of the board of trustees of the Southwest Mississippi Junior College at Summit.

One of his desires was to see his children all Christians. This he lived to see, and five of his sons are ordained deacons: Richard Simmons, Gretna, La.; Jesse L. Simmons, at Silver Creek; Sam S. Simmons at Bala Chita, and Hansford L. Simmons at McComb First Church in Pike County; and Ora L. Simmons, Hazlehurst. Other children include Waldon Simmons and Mrs. E. J. Simmons of Magnolia. The widow also survives, Mrs. Alice Varnado Simmons, for many years a faithful member of the Osyka Baptist Church.

Funeral services were held from the Osyka church by Rev. J. B. Hunt, assisted by Brethren J. B. Shearer, F. W. Gunn, W. R. Cooper, and P. S. Rogers. Burial was in the cemetery at Magnolia.

—
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MRS. ROSANNA HARRINGTON

—
On March 16, 1939, the Lord in His mercy, called home the spirit of Mrs. Rosanna (Holder) Harrington. In her going Unity Church in Jefferson county lost its last charter member. For 49 years she labored and prayed for the Master's work. Surely her soul did not return empty-handed to God.

She has left to her church, pastor and community, as well as to her family, the heritage of a full Christian life; and her influence will continue to testify for Him.

Two daughters survive: Mrs. Alice Moore of Union Church and Mrs. Anna Lutz of Pattison; six sons, V. L. of Merigold, D. T., Oil City, La.; M. E., Archer City, Texas; L. S., Wichita Falls, Texas; 19 grandchildren and two great-grandchildren.

May God who comforted her comfort those who mourn.—O. C. Chance, pastor.

—
The world is aghast at the impiety of Hitler in violating pledges made in the past and occupying Czechoslovakia. Surely the most credulous have gotten their eyes open by now. Utterly conscienceless, he proposes to gobble up whatever may be serviceable to his ambitious scheme. At last the other nations are waking up to his purpose, and are doing more talking and writing notes of protest. Whether they will go further than this is not apparent at present, but it is evident that Hitler is counting on their spending their indignation in words.

—
"Well, son, how are your marks?"
"They're under water."
"What do you mean, 'under water'?" "Below 'C' level."

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

This lovely spring sunshine has not only opened up the budding dogwood, coral honeysuckle, purple and white wisteria, the wild violets and azaleas, but it has also opened up the hearts of the friends and members of the Children's Circle. They have busied themselves and sent in the most interesting and varied group of letters you could find anywhere — along with their contributions to Miss McSween's scholarship and the orphanage. They come from the coast, from our eastern border, from the southwestern part of our state, from the central or south-central portion and from the delta section. Yes, we received another letter with that same interesting Chinese inscription that we couldn't read in the upper left hand corner of the envelope. (When I learn Chinese, I'll tell you what those characters mean.) I could read the letter all right, for it was written in the plainest of English, even though it was written by a Chinese boy. I am glad we are having these letters from the students at the Chinese school at Cleveland, for we do not know enough about our work there. The more we learn about it and the boys and girls there, the more interested we are. Their generosity should inspire us, for New Sing Chin encloses an offering as did his classmate Katie Wong.

Frances Hammons, a 4-H Club winner and a tither sent her offering and the answer to last week's (week-before-last, now) puzzle before I knew she had had time to receive the Baptist Record and send a reply to the puzzle to me. As one of the radio "professors" says, she is "absolutely correct." I think that prompt way of acting might have something to do with her success in her club work. At any rate, it is an excellent quality.

A dear lady from down Ocean Springs way, who hides behind the name Mrs. "Cap" sends answers to a puzzle, a contribution of a dollar — she calls it small, but we don't — and closes her interesting letter with a "puzzler" herself. I'm waiting to see who will send an answer to her question. I've already found the passage in my Bible.

Ruth Hartley is also interested in puzzles and sends the correct answer. We hope to hear from her often. We want to know more about her.

Ikie Bell Martin is another who writes to us for the first time. We don't want it to be the last though. She answers the puzzle correctly and sends a gift for the orphans. I believe her G. A. leader is her pastor's wife. We'd have a hard time without our "Mrs. Preachers," wouldn't we?

Our next two letters are from the cousins, Bettie and Judy, whose grandfather gave them a delightful trip to the coast and took them to see beautiful Bellingrath Gardens. They want to share some of their pleasure with us.

The last letter is the prize winner in answering the Bible references. We'll use her letter to give the answers. We have a number of other answers also that we will give honorable mention to next week. Our page is about used up, I'm afraid. I think Bettie Bethune must have got the Baptist Record out of the post office, turned to the Children's Page, looked up the references immediately, and sent them in, for her letter is postmarked the same day that she received the paper.

With love,

Mrs. Frances Steele

P. S.—The offer holds good for this week to the first one who sends

in the answers to the references.—F.L.S.

—o—
Wesson, Miss.,
March 17, 1939.

Dear Mrs. Steele:

May I join your circle? I am a little girl in the seventh grade, and I go to Sunday school and B. Y. P. U. at Zion Hill Baptist Church. Last quarter I didn't miss a Sunday, unless I was sick and was unable to keep my record.

Enclosed you will find 25 cents, which is the tithing money from a check I won in my 4-H Club work at Chicago, to be used on Miss McSween's scholarship.

I am sending the answers to the last puzzle you published. 1. G—2. O—3. D—4. I—5. S—6. L—7. O—8. V—9. E.

"God is love," in the verse.
Yours with love,
Frances Hammons.

Frances, we are proud to have a 4-H Club winner as a member of our circle. Your answers to the puzzles almost got here in time for last week's paper, they came so promptly. Thank you for remembering Miss McSween's scholarship with your tithe.—F.L.S.

—o—
Ocean Springs, Miss.,
March 18, 1939.

Dear Mrs. Steele:

I have been a reader of the Baptist Record for a number of years. I love our state's paper for its much good reading. I am a Baptist myself. I like your page. I have always been a sort of a puzzle fan. I like to puzzle out those things, but seldom send in answers. I never was much of a penman, and now that I am getting on the shady side of life, I am somewhat nervous.

I am sending what I think are the right answers to this week's puzzle. I am also enclosing a small offering to the orphanage.

This being my first attempt, I had better ring off—with the following question: What was the name of the Israelitish woman whose son blasphemed the name of the Lord and cursed and was ordered to be stoned?

With best wishes for a prosperous year,

Sincerely,
Mrs. "Cap"

Thank you for this generous gift, Mrs. "Cap". I hope we'll receive an answer to your question soon. I looked it up immediately. You must let us hear from you again.—F. L. S.

—o—
State Line, Miss.,
March 18, 1938.

Dear Mrs. Steele:

I have been reading the Children's Circle for a long time and I enjoy it very much. I like to work out the puzzles. I am sending in the answers for this week. They are 1. G, 2. O, 3. D, 4. I, 5. S, 6. L, 7. O, 8. V, 9. E. They spell, "God is love." I hope these answers are right.

Yours truly,
Ruth Hartley.

Certainly your answers are right. I hope you enjoyed solving the puzzle. Come again.—F.L.S.

—o—
Shubuta, Miss.,
March 19, 1939.

Dear Mrs. Steele:

May I join the Children's Circle? I am 11 years old and a G. A. girl at Shubuta. Mrs. N. A. Edmonds is my leader whom we love very much. I have been reading the Children's Page and working the puzzles. The verse for this week's puzzle is "God is love." I am sending ten

cents for the little orphans.

Your new friend,

Ikie Belle Martin

Ikie Belle, we are happy to number you among our friends. Remember that friends must visit often. Thank you for this contribution.—F.L.S.

—o—
P. O. Box 203,
Drew, Miss.,
March 22, 1939.

Dear Mrs. Steele;

Enclosed find twenty-five cents in coin for the orphanage. I wish I could give more, but I hope this small donation will help a little.

I read all the letters you publish in the Baptist Record. I enjoy reading the Record itself. In the latest issue, I saw a letter from one of my classmates, Katie Wong. I am also a student of that school.

I was born in China, and came to this country with my parents when I was six years old. My father was killed in an electrical storm soon after we came. I finished my high school course last year in Cleveland Chinese school, but I did not receive my diploma until January of this year. I was very happy to get it. You ought to have been here to witness our graduation exercise. There were thirteen other boys and girls who received diplomas on completion of their course in Chinese. After the exercise, we had a big reception for our parents and friends. We had approximately one hundred and fifty people at the reception. We served Chinese foods.

On April fifth, a group of boys and girls from our school will present a program in Clarksdale. I hope you can join us. We are trying to put on a good program there.

I live twenty miles from the school. I go to school in my car and come home every evening. I like to go to school very much, but now I only study Chinese and I am in the third grade. I am proud of my school.

I hope you may come to visit our school soon. I am sure all of my classmates and teachers will be glad to have you come if you have time.

Yours sincerely,
New Sing Chin

Thank you for your invitation to the program in Clarksdale. That must be at the W. M. U. convention. I'm sure it will be appreciated by those ladies. Thank you, too, New Sing Chin, for your gift to the orphanage and for this very interesting letter. We are delighted to have these good words from you.—F.L.S.

—o—
Magee, Miss.,
March 23, 1939.

Dear Children's Circle;

Last week end my grandfather took my cousin and me for a trip to the coast and Bellingrath Gardens.

As we went down on the bus my cousin and I were amused a great deal of the time by people getting on and off. A fat negro woman got on and did a lot of loud talking and we got tickled at her.

When we got to Gulfport; Pa (Dr. P. I. Lipsey) was there to meet us. We got something to eat and then went to the place we were to stay. Two nice ladies met us and showed us our rooms and that was all for the night.

The next morning early we started for the famous Bellingrath Gardens that probably you have heard much about. We went in and as soon as we got in we started saying a lot of "Oh's" and "Ah's." There were Azaleas, and Japonicas in all shades of pink and red all blending beautifully together. Every once in a while you would smell something especially sweet and it would be Sweet Olive. One of the things that I liked best was the black looking water in the fountains and pools. Some one said that this was because the water didn't get enough sunlight. A small river ran through the gardens and the flowers were banked on each side. Quite often huge oak trees with great limbs and moss yards long hanging on it would be in the midst of the flowers.

As the trees and the flowers cast their reflection in the water it was one of the most beautiful and colorful scenes I have ever seen. Once we came to a place with a sign on it simply saying "Look." We looked in that direction, and there we saw the water, the pink, yellow, green, red, violet and so many other colors all together. It made me think of the first words sent over the telegraph, "What hath God wrought?" It was wonderful.

I am enclosing a small gift toward Miss McSween's scholarship.

With love,

Judy Steele.

Thanks, Judy.—F.L.S.

—o—
Magee, Miss.,
March 23, 1939.

Dear Auntie Sister;

We have just returned from a trip to the coast. Our grandfather took us to Bellingrath Gardens. They were wonderful. The flowers were all colors. The azaleas were four colors: dark red, reddish purple, light pink, and white. The japonicas were red and white. The most beautiful things there, nearly, were the oak trees that were covered with moss. Every once in a while you would see small bushes of spirea. When we crossed the lake there were two black and two white swans in the water. Pa said their necks looked like a garden hose. Near the center of the garden is a fountain and the water from it leads you to the lake. There is a house that you go on top of to look over the gardens. In front of you is another beautiful fountain, set back into the rock formation with flowers in the background. That water also goes to the lake. In one part there are red and blue berries on each side of the walks. There were many flowers we did not know the name of but we had a swell time anyhow.

Your niece,

Betty Lipsey.

Now, we know what a good time you and Judy had, Bettie. Next time we want you to take us with you. F.L.S.

—o—
Newton, Miss.,
March 23, 1939

Dear Mrs. Steele;

I am sorry that I am late, but I will go on and write. Spring is here at last. I am glad of that because the birds are so cheerful and the flowers are so beautiful. I enjoy the Children's Circle each week. I am sending ten cents to the orphans. Here are the answers to this week's puzzle:

1. Heavenly Father
2. God Almighty
3. God of Israel
4. Holy One
5. My King
6. The Lord Most High
7. Creator
8. My Redeemer
9. King of Glory
10. The King Eternal, Immortal, Invisible, the only God
11. The Lord
12. O Thou Most High

Yours truly,

Bettie Bethune

Bettie, your's were the very first answers received, so the little gift is yours. Thank you for your promptness and these excellent answers, also for the gift for the orphans.—F.L.S.

—o—
FIND YOUR ANSWERS IN THE BIBLE

The following references contain some word or words which help us to understand better what God is like:

- Deuteronomy 4:31
- I Samuel 2:3
- Isaiah 45:21
- Jonah 4:2
- Deuteronomy 7:9
- Psalm 103:18
- John 4:24
- Joshua 3:10a
- Psalm 46:1
- Deuteronomy 32:4

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Preaching the Doctrines of Grace

A new book of sermons on the doctrines of Grace has been released from the Broadman Press and is available from the Baptist Book Store, Jackson, Miss. The price is \$1.00 and it will make a splendid contribution to any one's library. There are sixteen sermons by sixteen of our greatest preachers. The contributors are W. W. Hamilton, R. G. Lee, L. R. Scarborough, W. R. White, Dick Hall, J. R. Sampey, John A. Davis, Ellis A. Fuller, J. Clyde Turner, R. C. Campbell, Walter P. Binns, J. M. Dawson, T. L. Holcomb, J. B. Lawrence, M. E. Dodd, R. Q. Leavell. Needless to say, every sermon is a masterpiece.

—o—

Living For Jesus, A New Junior B. Y. P. U. Book

We are happy to report a new study course book for the Junior B. Y. P. U. Living for Jesus is the title and the author is Mrs. Hattie Bell Allen. We are indebted to Mrs. Allen for this contribution to the Junior work. The book contains eight chapters, and they deal with: 1. Your Life for Jesus; 2. Your Feet; 3. Your Hands; 4. Your Voice; 5. Your Mind; 6. Your Time; 7. Your Money; 8. Christ Your Lord and King. Each chapter carries with it stories for the Juniors to read which illustrate the great stewardship principles which are discussed. The book is attractively written and has respect for forms and vocabularies of Juniors. It carries suggestions for the teacher of the class which will make it easy to use in any church. This, or the Junior and His Church will be splendid books for the Juniors to study just after the revival in the church as they give the Junior church member a proper conception of what the church is and its mission.

—o—

Ashland Training Union Growing

Thanks to Director J. R. Haynes, we have a good report of the Ashland church. They have a good training union with six unit organizations, a B. A. U., a Senior B. Y. P. U., two Intermediate B. Y. P. U.'s, a Junior B. Y. P. U., and a Story Hour. The attendance reaches the near hundred mark, but Mr. Haynes says that even with that, and the growing from week to week they will not be satisfied until all prospects are enlisted. Mr. Haynes gives credit to leaders and presidents of the unions for the interest and progress, and adds "We really have some good ones."

—o—

New Officers For Houlka B. T. U. Elected

Miss Leland Hobson, secretary of the Training Union of Houlka, reports the election of new officers. Mr. R. G. Winstead will serve as Training Union director, and will have as co-workers, Miss Ella Mae

Gladney, president of the Senior B. Y. P. U.; Mrs. K. M. Holladay, leader of the Intermediate B. Y. P. U.; Miss Eudie Murff, leader of the Junior B. Y. P. U.; and Mrs. John Collums, leader of the Story Hour.

—o—

Contests At District Conventions

This year our contests at the district conventions will include a contest in story telling by members of story hours. Our general plan for all contests is to have each association select their first and second best in the story telling, memory work, and sword drill, and their best in the Senior speaking contest and then at the district convention these from the different associations will contest for first place in the district. Let every church therefore conduct an elimination contest, sending their best to the associational elimination contest. Let every associational director arrange for an elimination contest before the convention meets in June.

—o—

New Helps For Junior and Intermediate Leaders

The Junior and Intermediate leader's plan book has been completely revised. It is now only a record book selling for fifty cents as it was in the past. Six supplements to this book have been prepared. Each supplement consists of six to nine typed pages of helpful materials including printed suggestions and drawings. The material on each subject has been placed in a separate envelope. Each one will be sold for fifteen cents. All six may be secured for seventy-five cents. If the material is all ordered separately please be sure that the number as well as the subject is given. The material is as follows:

A—The Department Director—Duties and Records.

B—Planning and Varying Programs

C—Helps in Getting Bible Reading Done

D—The Monthly Business Meeting (plans for committees)

E—Preparing and Presenting the Bible Drill

F—Memory Work Suggestions (for Juniors)

This is ready for distribution. Orders should be sent in at once to The Baptist Book Store, Jackson, Mississippi.

—BR—

RESOLUTION

—o—

We, the Deacons and members of the Magee Baptist Church, Simpson county, Mississippi, desiring to give public expression of our estimation and appreciation of Captain W. F. Smith, Sr., as deacon, citizen, neighbor, public official and philanthropist, do declare and adopt the following resolutions, to-wit:

That, whereas, brother Smith was for more than thirty years one of the outstanding moral and religious crusaders of our town, community,

county and section of the state. During which time, we always found him a safe, sane and successful counselor, and a wise leader. Eminently fitted and qualified for the great office of deacon, and as chairman of the Board of Deacons, he stood, in our opinion, in this position, as well as in all the relationships of life as the peer of any man in our section of the state.

That, whereas, our Father in his wisdom and dealings with things divine has seen fit to call brother Smith from the walks of men, to the Heavenly Kingdom, where he can sing anthems around the great white throne of God. And in this sad hour of separation, we feel moved to say that Captain Smith's services and labors while among us and in our midst as deacon, citizen, neighbor, friend, humanitarian and church member can not be surpassed, and we feel assured that the life he lived among us, the influence that his efforts set in motion and the good he accomplished in all the walks of life as God's servant, at this point in His vineyard, will live on and on and should encourage all of us to follow the pathway he blazed, and inspire us to emulate his great life.

Be it therefore resolved, that in the passing of brother Smith our church, Sunday school, town, community, county and this section of the state has sustained an irreparable loss, and the Board of Deacons a loss that can not be replaced, yet we rejoice over the assurance that brother Smith made his triumphant entry into the New Jerusalem, to receive the rich reward for his labors on earth.

Be it further resolved, that these resolutions be spread upon the minutes of this church and a copy furnished brother Smith's family.

Respectfully submitted,
D. C. Ware, Magee, Miss.

—BR—

WE ARE RESOLVED

—o—

Brother C. Z. Holland, pastor at Canton, who recently accepted the chairmanship of the Hundred Thousand Club work in the called a meeting of pastors and interested workers to meet in Jackson for a consideration of this work. A good number of the Associations were represented by one or more. We met at the First Baptist Church, March 14. Brother Holland presided, and after stating the purpose of the meeting, called on some of our leaders to speak about the Hundred Thousand Club work. Dr. P. I. Lipssey spoke first, and then Dr. Lawrence T. Lowery, president of the Mississippi Baptist Convention Promotional Secretary, Dr. J. E. Dillard, who stirred all our hearts

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with a recitation of the success already attained, and challenged us to lead the people to complete the job and have a debtless denomination by the time of our Centennial of the Southern Baptist Convention in 1945.

A Resolutions Committee, A. B. Pierce, chairman, J. D. Ray, George Gay, and W. L. Meadows, was appointed, and the following resolutions were presented and adopted:

1. That all put on the Hundred Thousand Club in our churches.
2. Where it is wise to set goals. (Dr. Dillard suggested one for every 40 members as a minimum).
3. Follow up.
4. Urge the pastors to speak for the Club in their churches and in Associational meetings.
5. A committee be appointed to serve as promoters in their respective sections and as an Advisory Committee to the state and south-wide chairmen. These resolutions were unanimously adopted, and the chairman appointed, this same committee to serve in the capacity stated above.

Fraternally,

A. B. Pierce, chairman,
Resolutions Committee.

—BR—

Miss Norma Ann Cooper began her life in the home of Pastor and Mrs. G. A. Cooper of Albany, Ga., March 22. Long life and great usefulness to her.

—BR—

Mr. L. L. George tells us that at Mantee there is a race on between the classes for men and women in the Sunday school. There are about 25 men in the class, and the race is too close to know which will win. If there is any church of its size which is doing better we do not know it.

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THE BIBLE A UNIQUE BOOK

"Within this ample volume lies
The Mystery of Mysteries!
Happiest they of human race
To whom God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way,
And better had they ne'er been
born
Who read to doubt or read to
scorn."

At a recent coronation of the King of England, when the Archbishop of Canterbury presented the Bible to the new crowned King, he said, "This is the most valuable thing the world affords."

The Bible is a unique book. There is none other like it. There is none other comparable to it. Its uniqueness lies in the fact that in it we find a satisfying revelation of the mind of the Eternal God.

The uniqueness of the Bible message has won for it a distinct place in the literature of the world. Written in the Hebrew and Greek, it has been translated into one thousand languages and dialects.

It has become the model of the world's noblest literature and the inspiration of its greatest art. Written in the long ago it is today the most popular of all books. Voltaire spoke of it as a short-lived book. He said that within a hundred years it would pass from common use. Not many people read Voltaire today, but his house has been packed with Bibles as a depot of a Bible Society. God's Word never goes out of date, for God is the same yesterday, today, and forever. The printing presses of the world turn out approximately 30,000,000 copies of the Bible each year. None other than a book with a message out of the eternities could win for itself so large a place in the heart of mankind.

In its adaptability to all ages and stations in life it is distinctly different. What other book could make such strong appeal to rich and poor, young and old alike. It goes equally to the cottage of the peasant and the palace of the king. Children thrill over its stories of adventure and yet nobody ever outgrows the Scripture; the Book widens and deepens with our years. A Book to be read at all ages. The most profound scholar cannot, in the longest life obtain an entire knowledge of this volume.

In structure the Bible is a Book apart. Essentially it is a library. Between its covers are sixty-six books, each one having its own title and its own distinct message, and yet its many parts are unified into a consistent whole. All of its parts fit together like some beautiful mosaic portraying the wonderful story of Jesus and redemption. This unity of spirit and purpose that pervades the Book is in striking contrast to all the so called "Bibles" of heathen religions in the world. These, as the slightest inspection of them will show, have no unity, no oneness of purpose.

This seems all the more remarkable when we consider the fact that the Bible was almost two thousand years in the making, and that at least forty authors had a share in the writing of it. It is of single yet composite authorship. Men wrote



David E. Guyton, professor of history at Blue Mountain College, will be the principal speaker Friday at a Blue Mountain College luncheon at Jackson, Miss., honoring former students attending the Mississippi Education Association meeting.

it, but under the guidance and inspiration of God. This touch of the Divine, this breath of the Almighty, which is inspiration, constitutes its grand distinction from all other writings of any age or language.

In the continuity of its early history the Bible stands alone. The Book points backward to a unique people. "What is the best argument for the truth of the Christian religion?" Frederick the Great is reputed to have asked his chaplain. "The Jews, your Majesty," was the reply.

The remarkable fact about the history of Israel is that God is the central figure in the entire story. Most national histories are materialistic to the core, a record of wars, of the expansion of territory, and increase in population and wealth.

If the history of America were written from Faith's point of view, interpreting how God had established here a haven for the oppressed of the earth, had blessed us with material wealth, called us to hold aloft the torch of liberty and peace and godliness for the nations of the world, we would have a history very different from the monotonous tale of tariff and gold and gunpowder.

In its preservation throughout ancient times it is, as in its subject matter unique, a Book apart. No book in the world has had the reverent, the exceedingly careful treatment that throughout centuries has been given the Bible. It has been copied by scribes who regarded mistakes with superstitious terror.

The Hebrew scribes counted each word and each letter. If they detected the slightest error, even to the miswriting of a single letter, it was their duty to destroy at once the page upon which the error appeared. They wrote with a peculiar ink upon sheets made from the skin of a "clean" animal. They spoke aloud each word before writing it; to write even a single word

from memory would have been a great crime. It is said that these scribes prayerfully wiped their pens before writing the name of God, and before writing that most holy word "Jehovah" they washed their whole bodies. When the manuscript was finished it was compared with the original; and if only one wrong letter was discovered, the entire copy was rejected.

No book has been so fiercely attacked and yet so marvelously defended. Many an early translator paid the price with his life. Such a man was William Tyndale, who was forced into exile and finally martyred. His last utterance was, "Lord open the King of England's eyes." Tyndale did not perish in vain. His translations stand pre-eminent. All the royal power could not prevent England from reading.

When "Bloody Mary" took the throne Bibles were everywhere collected and publicly burned in great quantities. Thousands of common people however, clung to the Bible, keeping their precious Book hidden from prying eyes of bishops and priests. For what other book would men dare half so much?

The influences of the Bible on the civilizations of the world should convince even the most skeptical of its uniqueness. Our laws of justice are founded on its teachings. It is a complete code of laws. The Ten Commandments, God's eternal principles of right living, to this day, the most wonderful summary of moral law the world has known. If the law of universal consent has any force, the Bible is the greatest book in the world.

"There are few books with which one can live day by day even for a month or a year. Continuous association is the final test of art. The picture that can be looked at each day, the music that can be played over and over again, the book that can be read and reread, these possess preeminence." There is but one book that can stand the test of continuous association throughout a lifetime, when read morning, noon and night; when turned to in joy or in sorrow; in happiness or in sadness; not for one year or a score of years, but for life."

We come to this conclusion, the Bible is the Word of God. In no other way can its unique character be explained. In history it is without parallel; in its effect upon man it is without compare; in its message it is sublime; in its permanency it is everlasting. "Heaven and earth shall pass away, but my Word shall not pass away." It is the only book that can satisfy utterly the yearning of our inner nature. It is the cornerstone of our Christian faith. It is the inspired Word of God. "The Bible, has thou ever heard

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Marked with the seal of high Divinity—
On every leaf bedewed with drops of love
Divine; and with eternal heraldry And signature of God Almighty stamped
From first to last; this ray of sacred light
This lamp from off the everlasting throne
Mercy took down, and in the night of time
Stood, casting on the Book her gracious glow
And evermore beseeching men with tear
And earnest sighs, to read, believe and live."

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Thursday, March 30, 1939

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By Louis J. B

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Thursday, March 30, 1939

THE BAPTIST RECORD

SUNDAY SCHOOL LESSON

(Continued from page 10)

How many a time has this story been told over! An enemy of the Lord met the Lord Christ face to face, and one look into the face of the Master changed all the current of his life, made the scoffer a suppliant and turned an enemy of the Christ into a soldier of the cross.

Is it not even safe to say that no man ever got one clear look at Jesus without becoming and forever remaining His devoted follower? Are you running away from Him, my brother? Won't you look at Him just once? Won't you hear Him say to you, "Look unto Me and be ye saved," and know that the word is unto you?

Are you serving Him half-heartedly, O Faint-Heart? What you need is one clear, full look at Him Who is fairer than ten thousand and altogether lovely. Look on Him Whom His enemies have pierced and know that you owe to Him Who died for you more than simply a nominal allegiance.

BR

SHE WAS A STRANGER

By Louis J. Bristow, Superintendent

She was a stranger. Her right hand was wrapped in a white cloth, like a thick bundle. Her story was pathetic. She was from near Picayune, Mississippi, and her hand had become infected. She had suffered much. A friend brought her to New Orleans and had left her at the State Charity Hospital; but she had been denied admittance because she was not a citizen of Louisiana. The doctor at Picayune had told her she must have hospitalization or she would die. She was very poor, and there was sickness in her family, who could not help her. Would we take her in? I looked at her hand—it was a horrible sight, and I realized that she might indeed die, even with the best of attention. A foremost surgeon of New Orleans just then passed my office door, and I called him in. Certainly, he would do gladly what he could for her—but as he looked into my eyes I saw he realized far better than I the seriousness of the woman's condition. Later, he told me it was quite probable that the woman would lose her right arm, and may be her life—it was a most grave case. However, as days and weeks passed, scientific care by the surgeon and nurses, and prayer to our Heavenly Father, saved both the arm and the life; and the woman is today well on the way to recovery.

Southern Baptists took care of this poor woman, who, by the way, is a member of a little country Baptist Church. Her pastor is a student in the Baptist Bible Institute. Somehow, I believe a ministry of healing, as in this case, is pleasing to our Lord; and I am glad Southern Baptists permit me to be their agent in such service.

New Orleans, Louisiana.

WMU HAS CONTRIBUTED TO CLARKSDALE CHURCH GROWTH

Mrs. L. P. B. Jenkins

The background of the WMU of the Clarksdale Baptist Church is one of small beginnings. In 1898 a group of seven women met and organized the Ladies' Aid Society of the Clarksdale Baptist Church. As a matter of fact, there was no organized church, but the Baptists were holding services—just a mere handful of folks. But from the meagre beginning has emerged one of the strongest organizations in the state.

Mrs. T. G. Mangham was the first president of the organization. She was followed by Mrs. S. F. Carr, Mrs. N. K. McClanahan, and Mrs. B. D. Dameron. When Mrs. W. V. Jenkins was elected president the name of the unit was changed and enlargement enabled it to be termed the Woman's Missionary Society. Mrs. L. C. Franklin, Mrs. R. R. Sankey, followed by Mrs. Jenkins again, then Mrs. T. G. Hughes, Mrs. S. G. Saltar, Mrs. J. C. Dodds, Mrs. C. S. Longino and Mrs. J. J. Adams, then came Mrs. Jenkins again and she served with great efficiency over a long period of growth and development until ill health caused her to relinquish the post in 1937. It should be stated that Mrs. G. W. McGaha was president for a period of three years, 1923-26.

Not only has this organization served as a strong missionary stimulus to the church, but was instrumental in promoting much of the material success of the church. The following things were launched successfully by the WMU:

(1) Secured money to build the pastor's home.
(2) Bought and installed stained glass windows in the auditorium and the baptistry.
(3) Bought and installed the pipe organ in the church.

(4) Built concrete walks to and around front of the church and beautiful grounds.

(5) Placed two lights at the front of the church as a memorial to Mrs. Martin Ball.

(6) Placed chairs in the choir.
(7) Paid for the new church roof in 1931.

After the active leadership of Mrs. W. V. Jenkins had made such fine contributions to the material prosperity of the church, the unit elected Mrs. Margaret O'Bannon as president. During that time the organization has been complete and determined growth has been shown on all sides. It is now an A-1, full graded organizations. It is eagerly looking forward to still greater growth. Its meetings are now averaging around 100 people in attendance. Its strength to all purposes of the church is distinctly felt and it cooperates in a matter that fairly breathes courage and hope.

BR
IN MEMORY OF MRS. H. W.
MAYES
Of New Albany, Miss.

—o—

On November the eleventh, 1939, the soul of this beloved Christian went from the midst of the ones who loved her so dearly, into the

presence of the Lord who loved her even more and whom she loved so well.

ham, Ala., truly reflect the character of a wonderful Christian mother.

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THE SUNDAY SCHOOL IMPOSING UNIT OF CLARKSDALE CHURCH
C. S. Longino, Supt.

Today, the Clarksdale Baptist Church Sunday school has an enrollment of 889, this being classified into eight departments, inculding the Extension Department. The last three or four years have witnessed a most progressive and substantial growth. We have had a most appreciable number of fine Baptists to move into Clarksdale, and our people in general have become more Bible School conscious than in other years. Last year we had the high peak in attendance—one time reaching nearly 600 people in attendance. Last year we averaged around 500 in attendance.

No small credit for this moving tide is the fine array of departmental superintendents, W. E. Gardner, Adults; Mrs. F. H. Cannon, Young People; Mrs. Louis Jenkins, Intermediates; Mrs. Margaret O'Bannon, Juniors; Mrs. F. W. Smiley, Primaries; Mrs. C. S. Longino, Beginners; Mrs. W. H. Beck, Cradle Roll; Mrs. J. E. Merritt, Extension. These, along with the capable work of W. V. Jenkins, associate superintendent, maintain an aggressive program. My appreciation of the efficient corps of teachers is most respectful, for they are just as determined to move forward in growth as any other phase of church life.

The present organization is a far cry from the tiny beginning in the year 1899, when the first semblance was made for a Sunday school set up, and the effort showed 25 members. Not much growth was made within the next ten years. But in the year 1914 there was a school of nearly a hundred, and five years later around 200. When the disastrous fire came in 1916 the Sunday school met at the City Hall. By 1920 we had an enrollment of three hundred. By 1930 it was over five hundred. By 1939 we have gone around the 900 mark.

The school had the unique history of having had only one superintendent up to 1938—J. M. Brooks, having held this post until the fall of last year. He was beloved and honored by all. He watched the organization grow over the stretch with great satisfaction, and large shares of gratitude should be voted to him for his gracious and sustaining leadership. We pause long enough to salute our chieftain of the other years, and pledge to carry on in an intensified manner the work he gave so much in spirit and time. "He being dead, yet speaketh."

We recognize that we have a great responsibility. We have possibilities for 1500 people in the Bible school. We know we must prepare for them. Our plant at the present time is inadequate for much growth beyond our present attainment. We have just made provisions to wipe out the old indebtedness. Then, we must do something in the very near future to take care of the present demands for growth to reach Baptist possibilities in our midst. It is a severe challenge, but we intend to tackle it with prayer, perseverance and power.

One of the efforts of our school is to lend a helping hand to others.

THE BROTHERHOOD OF MAN

—o—
Before we look for the mote
That rests in the neighbor's eye—
Or seek to discover the faults
Of others who pass us by—
Let us first consider our own,
And ask of ourselves if we
Are living the lives we should
Since we left our mother's knee.

Of the sins of others we see,
Let us not be so quick to prate;
Remember the sins we commit
In themselves may be just as great.
Think how much better it would be
If to a brother we meet who strayed
We extended a helping hand
And gave him some brotherly aid.

Remember, the greatest brother,
Who dwells in the realms high above
Wants us to help one another—
Only this is brotherly love.
To save some soul who is sinking—
Taught us since the world began,
If only we make the effort,
Yea, this is the brotherhood of man.

—By Louie Rothenberg
Meridian, Miss.

—BR—

TRAINING UNION IN CLARKSDALE CHURCH

Mr. J. R. Mullens, Director

—o—

(By Mrs. M. J. Dunn)

Much of the success of the Clarksdale Baptist Church is due to the efforts of that gifted pair of leaders, Rev. and Mrs. Martin Ball. They left an impress upon the people that still influences with strong emphasis. It was the work of Mrs. Ball that started the B. Y. P. U. in the church. Mrs. Ball organized a Senior Union in the year 1917. The union has a great and active history since that time. She was succeeded in 1920 by F. H. Cannon, now one of the honored deacons of the church.

In the year 1920, Mrs. M. J. Dunn organized work among the Juniors and Intermediates. She was ably assisted by Alvin Hawkins, now a strong minister of the Gospel. In 1924 during the pastorate of Macon C. Vicks, a separate unit was formed for the Intermediates. These two units have produced some of our strongest church forces of today.

Nothing definite towards a general organization has made much headway until the year 1933, when Mrs. V. E. Boston, wife of the beloved pastor, Dr. V. E. Boston, set up a general organization with units for all classifications and with general officers. Mrs. Boston headed this organization and during the years 1933-36 made steady progress.

When the leader, Mrs. Boston,

Recently we helped the Farrell Bible school to make a start—we intend to help others, too. We take a pride in our newly formed Riverside Association Sunday school organization and believe it has great potential possibilities.

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left in the year 1936 the mantle of leadership fell upon the present capable leader, John R. Mullens. This valiant leader has seen the attendance and efficiency move forward with most telling results.

With the coming of Dr. and Mrs. Timmerman a strong growth has been noted. A fine force of leaders, now working in splendid harmony, supported by a strong group of people have maintained a steady pace, and very few Sundays come around without new members. There are now nine unions with an enrollment of 185 members. Assisting Mr. Mullens are the following general officers: Miss Una J. Tanner, associate director; Mr. J. M. Wellborn, secretary; Mrs. J. M. Moffitt, pianist; Mr. Walter Jones, chorister, and Mr. W. F. Grice, assistant secretary.

Leaders of the various groups: Seniors, Mr. M. J. Dunn and Mrs.

N. D. Timmerman, Miss Lucille England; Intermediates, Mrs. Jim Bader, Mrs. E. J. Moody, Mrs. Walter Howell; Juniors, Mrs. M. L. Dunn, Mrs. A. C. Griffin, Mrs. M. J. Spearman, Mrs. Walter Jones, Mrs. J. E. Lea. Story Hour, Mrs. J. R. Mullens, Miss Farr. Presidents of B. A. U. organizations, Mrs. J. M. Wellborn and Mrs. S. R. Dubose.

This is one of the most active agencies in the church. It has a fine spirit and is averaging close to 150 in attendance. The high day at attendance last year was 181.

—BR—

Dr. Lucy Hutchins, head of the Classical Department of Blue Mountain College, was elected president of the Mississippi Classical Association at its meeting in Jackson today. Dr. Hutchins received the M.A. degree from the University of Mississippi, and the Ph. D. degree from the University of Chicago.

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